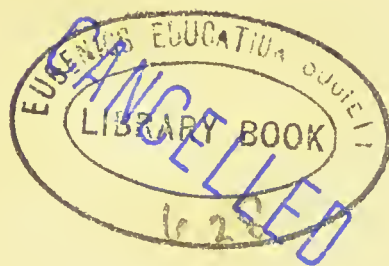


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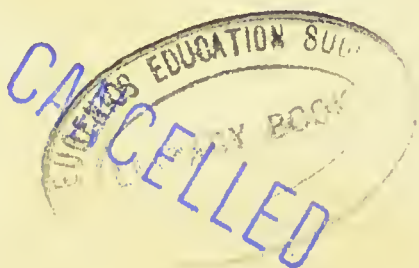
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THE BURDEN OF WOMAN

COMPILED BY

FRANK MOND



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PREFACE.

THERE is an increasing army of women engaged in an energetic crusade to make the relations of the sexes the world-wide question for reformers. There is abundant evidence of unrest, discontent, and unhappiness among the women of the nations regarding themselves as the most highly civilized. There is not only dissatisfaction; there is often positive wretchedness and weariness of life. No civilisation can be genuine which neglects the health, comfort and happiness of women.

What is to be done? Some recommend physical culture, outdoor exercises, and increased facilities for amusement. Others advise intellectual training, and the study of the best literature. Some think happiness may be secured by the exercise of a trade or profession, which will enable a woman to feel independent; but others deny that any woman finds real enjoyment in being independent. Some demand absolute political and legal equality; while others regard the unprotected woman as a social danger. Some lecturers seem to regard the sexes as having

opposing interests, and as watching each other with suspicion and distrust; and man is depicted as naturally selfish and tyrannical, always certain to make woman a debased slave unless she is constantly on the alert to prove her ability to make his life miserable.

A definite statement of grievances is needed; and a calm consideration of reforms and remedies proposed. It seems advisable to summarise the views of different schools of thought in order that each may learn how the subject appears to others, and thus a useful handbook for "Suffragettes" may be compiled. The robust self-reliant girl assumes a combative attitude, while the meek, sentimental girl only asks affection and protection. The clever mother of daughters may regard it as a grievance that children should be given the name of their father no matter how contemptible he may be; whereas the mother of strong sons is apt to idolise her husband, and to find delight in subjection to his will. The mother of unhealthy children wishes regulations to remedy the causes of infant mortality; and the widow of experience proposes sweeping reforms to remedy the evils from which she has suffered.

Women may soon be placed on the same footing as men with regard to the franchise; but that may secure no improvement in legislation. The flood of eloquence will go on as before. Something practical

is needed. Every village, and district, and county, must have its Mothers' Union, and there must be a National Female Council, where women can discuss and formulate their proposals for legislation without interference by men. There is no likelihood that the assemblies of men will hesitate to carry into effect the regulations carefully discussed and definitely expressed by a representative council of the women of the county or of the nation.

Opinions naturally differ as to what regulations are urgently needed. Women may decide that no bar-maid or shop-girl shall be required to stand more than eight hours a day; or that every domestic servant shall have eight hours for sleep and two hours for reading each day; or that no girl shall be allowed to marry until she has made for herself a considerable outfit of clothing and necessities; or that no man shall marry until he has saved sufficient to furnish a house; or that no girl shall marry who cannot walk two miles carrying a load of ten pounds, and no man marry who cannot run five miles.

Some of the most important subjects are not discussed in mixed assemblies, and are ignored by women when in the presence of men. The clever elder daughter becomes a teacher, and is supposed to know nothing of the ailments with which her younger and less educated sister is familiar as a nurse. Details of evils are published and eagerly discussed by women when publication seems profitable to a

newspaper ; and yet when a discussion of the same evils is seriously proposed for a useful purpose the public suddenly protest that women ought not to know anything of them. It is now absurd to pretend ignorance of these evils. Divorce trials have made them familiar enough.

The influence of heredity is now a common subject of discussion, and women are no longer disposed to shut their eyes to the blight that extends to the third and fourth generation, or to pretend ignorance of the grounds of divorce that "can only be suggested." All sanitary reformers are called upon to study the "Great White Plague"; but there are now many lady doctors and nurses who know enough to ask, What is the Great White Plague? What is the disease that is truly hereditary, and that transmits poor unhealthy blood to the grandchildren, so that they fall an easy prey to tubercle and cancer?

Legislation by men alone cannot be regarded as successful when it results in racial degeneration and excessive infant mortality. The child that is not as playful and happy as a kitten or lamb has been sinned against by its parents or by society, except in cases in which it is the victim of some strange accident ; and women know very well that the degraded, diseased infant is found in the palace as well as in the cottage. It is false to pretend that poverty, or alcohol, or overwork, is a chief cause of infant weakness in England. The poor hard-working

man and woman are likely to have the strongest children if there is no hereditary taint. In England the people, like the cattle, enjoy such careful culture that the weakly and unfit are reared to become strong, but after the noblest men and women have been produced by purity of life for several generations, the offspring suddenly appears unfit to live, or the children are feeble in body and mind, inheriting tendencies to disease that cannot be eradicated except by another cycle of special care.

The marriage of the King of Spain provides the educated young woman with an important subject of discussion. In the face of denunciations of early marriage, why do the rulers of nations arrange a boy and girl marriage? Why is the infant healthy and vigorous, while another royal marriage which seemed much more prudent resulted in dead infants and the ruin of the health of the mother? The modern young lady is not content to learn history as a parrot. She asks, Why were five children of Henry the Eighth unfit to live, though he is represented to be the type of a strong, robust Englishman?

A great national emergency may call forth a patriot prophetess, like Miriam the Hebrew, or Joan of Arc; but women are naturally more concerned with domestic and social affairs than with those described as political. They have to deal with the foundations of society; they mould the material of which the nation is built; and they

know that moral, or intellectual, or physical weakness in the children must lead to national ruin. They are the guardians of the life-blood of the nation ; and it is their imperative duty to consider carefully whatever prevents the production of healthy children and happy families.

The work to be done by women is very great, and no time should be lost in mere eloquence. Definite decisions of Councils of Women must be submitted to the legislative bodies. The Mothers' Union must become a great national institution, to deal especially with the causes of moral and physical degradation. The most responsible and difficult duty imposed upon anyone is that of producing and training children so that they may be a blessing to society ; and mothers must be given authority to adopt whatever means are necessary to guard against the causes that result in depravity and disease. Man, at both the beginning and end of his career, is washed and clothed by woman, and all through life needs her care and protection.

Precedence and special honour must be given to mothers. Legislation is needed to uphold marriage as the Sacrament of Humanity, instituted in Eden ; and only those recognising the importance of the relation of Adam and Eve as inseparably united in one flesh to be the parents of the race, can be permitted to claim the performance of any marriage ceremony in a church. Distinction must be made

between the genuine wife and the woman who refuses the duties of the nursery, and who can only be classed as a concubine. Mothers must be given superior social position and special privileges; and they may be given authority to regulate the training of girls and the employment of women.

Drastic measures are proposed by some reformers anxious to raise the physical standard of the people. Extermination of the weak and diseased, sterilisation of the unfit, and summary destruction of the vicious may seem very desirable; but the Mothers' Union is not likely to err by excess of cruelty; and, besides, the reformers might be the first to be condemned.

Facts must not be ignored nor misrepresented by those who would legislate, and the true cause of infant weakness and mortality must be faced, as well as the true causes of woman's suffering. Mrs. Snowden, in "The Woman Socialist," says, "It is no small matter that nearly a quarter of a million infants annually die before they reach their first year, through the ignorance or the neglect of the mothers." This is not a correct statement of fact. It is not the ignorance nor the neglect of the mother that is usually the cause, but the diseased blood that the infant inherits.

Mrs. Snowden quotes with approval the statement of Miss Margaret Macmillan that thirty per cent. of the infants who die prematurely do so because they are prematurely born; and that they are prematurely

born because marriage has taken place before the mother was sufficiently matured herself to bear a healthy child. This statement will not bear scrutiny. A healthy girl of fifteen will have a thoroughly strong healthy infant provided the father is strong and mature *and free from constitutional disease.*

Multitudes in England are born unfit to live, or are only kept alive by medical science. It is not early marriage, nor poverty, nor alcohol, nor tobacco, nor insanitary surroundings that is the chief cause of physical deterioration, mental deficiency, and moral depravity. It is sexual impurity that the reformer needs to combat; but the true cause is ignored by those who know it quite well.

“The Woman Socialist” says, regarding the diseases which fill the hospitals for women, “They have no knowledge of the causes or nature of these diseases and no idea of their proper treatment. Women are everywhere outraged and abused. When the full chapter of woman’s wrongs and sufferings is written the world will be horrified at the hideous spectacle.”

How are women to learn the nature of the diseases that afflict them and their children? There are lady doctors who know quite well; and there are eloquent women who might lecture on the subject. What woman will listen to a lecture on the subject? What woman would buy a book on the subject? What publisher would issue a cheap book to instruct the people? Hypocrisy and cant are too powerful,

and women are themselves the obstructors of the dissemination of knowledge.

“Wilt thou dare to blame the woman for her seeming sudden changes,

Swaying east and swaying westward, as the breezes shake the tree ?

Fool ! thy selfish thought misguides thee—find the *man* that never ranges ;

Woman wavers but to seek him—is not then the fault in thee ?”

THE BURDEN OF WOMAN.

CHAPTER I.

THE TYRANNY OF MAN.

BY STELLA.

THE question is—What is the Burden of Woman? My answer is, The Tyranny of Man.

I shall endeavour to sum up as fully and concisely as possible in the space allotted to me the views of the noble band of lady workers who have devoted their talents and their energies to the stupendous task of rescuing woman from her degraded position of inferiority and servitude, and of securing for her the freedom and equality without which the progress of humanity to the glorious triumphs of the future is impossible. The beautiful vision of the perfect woman, still hid by destiny, inspires us with merciless hands to rend asunder the shackles of conventionalism so artfully concealed by gilded compliments; and we insist upon the plain and full discussion of the relation of the sexes, until all the clouds which

impede her progress disappear in noon-day light, and Woman stands erect and unabashed in all the pride of conscious worth.

I am called upon to prove that we are not already in the enjoyment of all our rights, and to state the grievances of which we complain. Men ask, Where is the inequality? Where is there any injustice to woman? Where is there any evidence of a desire to treat her as an inferior, or to tyrannise over her? The evidence is so overwhelming that I am almost lost in the superabundance of it, and scarce know where to begin.

The most natural starting-point seems to be the religious teaching which girls are compelled to accept, and which men point to as the unalterable and infallible statement of the principles upon which society depends. We cannot help feeling peculiarly influenced by the principles which have been instilled into us from our earliest childhood, and which our parents have impressed upon our minds with all the awful solemnity of those convinced that infinite happiness or misery depends upon the acceptance or rejection of their dogmas. It is extremely difficult to emancipate ourselves from the influence of our early training, so as to criticise with impartial mind the doctrines once regarded as infallible truth the doubting of which would entail everlasting punishment. Yet I see clearly that the religious idea is the central fortress we have to storm, since

upon it are built all our customs, and regulations, and laws, and beliefs.

Beneath all the beautiful poetry and elevating sentiment of Christianity is concealed the idea of the inferiority of woman; and the girl of independent spirit never knows the moment her self-respect will be wounded, and her thoughts embittered, by some reference to the evil influence of her sex upon men, and the dangerous consequences they have to fear if they neglect to guard against her deceitful nature.

We are told that man was created first, and that woman was only created as an afterthought; not because she was worth creating for herself, but because man was lonely and needed a companion. Thus man maintains that he has the sanction of the Creator for regarding woman as inferior to himself.

The writer of Genesis is apparently not very certain of the real facts of the case. First he says that God created man male and female, without any mention of priority; and if a woman had been the writer she would have been satisfied to let the account stand so. If they were created male and female separately, and at the same time, they were equal from the first. The male writer is not satisfied with this state of the case, since it gives him no excuse for telling the woman that it is her duty to obey him; so in the next chapter we find it stated that she was not created independently at all, but was only formed from a part of the man, and because he could not be

happy without her. What girl can help feeling annoyed and mortified when she hears such a statement read in public?

Even yet, man has no sound reason for regarding woman as his inferior. He says she is only a part of himself; and she can reply that he must be a lunatic if he thinks it possible to treat a part of himself as inferior to himself. Who would wish to injure his own rib?

Now comes the great historical humiliation of woman, upon which the whole superstructure of Christianity is built. Adam is perfect, so that his Creator can find no fault in him, until Eve causes him to sin. Thus woman is the cause of all sin and disease, and all our hereditary woe.

Preachers now quibble, and shuffle, and prevaricate about the account given of Adam and Eve; they spin long sermons about the illumination shed by evolution upon the indefinite haze of unformed primordial history, before the human mind was capable of grasping the fundamental ethical concepts which gradually evolve from the mysterious union of monadic elements to form the substratum of the ultimate forms destined to exhibit the marvellous revelations of spontaneous creative impulse. The vital question to put to every preacher is, Do you believe the account which says that Adam and Eve were created perfect, and that she caused him to fall? All Christian theology is founded upon that

account, and is unmeaning and absurd if it is not true. The man who does not believe it, and yet stands up to preach Christianity is an impostor obtaining money by false pretences, and ought to be in the prison instead of the pulpit. He must either be too stupid to reason, and therefore unfit to teach, or he must be a liar talking to obtain money. Without the Fall there is no need of Christianity, and all theology depends upon the original perfection of man; whereas the essence of evolution is that no man or woman ever existed in past times so perfect as those to be found at the present moment.

The modern girl is too well educated to be deceived by unmeaning phrases, and knows that if she accepts Christianity she must accept the statements made in the Bible about the first man and woman. We have to meekly admit that sin and sorrow would never have been the lot of mankind but for the transgression of Eve; and no woman who desires to preserve her complete independence can help feeling insulted by the references to this ancient tradition which are continually being made by men, and even by those who profess to believe in evolution. Instead of being the cause of human degradation we see woman in every-day life acting as the reformer and the purifier of society.

Supposing that the story of the Fall is true, does it prove the natural inferiority of woman? Eve displayed greater enterprise and curiosity than Adam;

and curiosity is an essential element in the progress of science. The child without curiosity is an imbecile. What produces a Newton but curiosity? The superior being is the one that has the greater strength of will; and we find that a mysterious supernatural power was needed to overcome the will of Eve, while the man surrendered all his principles at her request.

Why should a girl cast down her eyes and look like a criminal in the presence of a man? Her education is designed to destroy her self-confidence. If she looks at him with straight, honest eyes as an equal, or a superior, she is described as a bold, immodest woman, disgracing her sex; and girls are taught that they must be meek, and modest, and gentle, and submissive, and never say plainly what they think on social questions. They must listen with docility to sermons which describe such men as Isaac and Jacob as saints of olden time, whose history is recorded for our edification. The story of Isaac and his wife is to be read with delight; and Rebecca is to be looked up to as a model dutiful girl. Abraham sent a servant to look for a wife for his son; and Isaac did not even take the trouble of going to see the woman who was to be the object of his affections; while Rebecca left her home in the company of a strange servant to marry a man she had never seen. The courtship consisted in presenting her with a gold ring for her nose and bracelets for her arms; but the presents were given

by Abraham's servant, who might have given them to any other girl who had happened to be servile enough to carry water for his camels. Some precious things had also to be given to her mother and brother in payment for her. What independence of spirit can be expected in girls who are taught to think with respect and admiration of a woman who accepted presents as equivalent to courtship, and was ready to go at once with a man who said he was looking for a wife for his master?

The story of Jacob is even worse; for his wives were given to him as wages, just as if he had made a bargain to be paid a certain number of cattle for a certain amount of work. This man, whom we are taught to regard with reverence and admiration, had two sisters for wives; though such a thing was expressly condemned afterwards by Moses, and though the modern religious teacher is shocked at the proposal to legalise marriage with the sister after the death of the wife. We are to be delighted by the love story of Jacob, and his wonderful affection for Rachel; but the ardour of his love did not prevent him from insisting on having concubines along with his wives. We need a little plain-speaking from preachers on the relation of the sexes; for the ordinary mind cannot understand how men with several wives can be the servants of God and models of goodness in one century, and yet monsters of iniquity in another. Some attempt must be made to

give a reason for the way in which women are treated, and to define their rights clearly and authoritatively.

The notion that woman is the property of man, to be disposed of at his pleasure, seems to have taken possession of man's mind as soon as his muscles were strong enough to secure her as his slave; and, since laws were merely devised for the advantage of the dominating party, all legislation was framed in the interests of the property owner. Among tribes accustomed to acquire property by robbing their neighbours, the women were classed with the cattle; and when there were no hostile tribes to make war against, it was only natural that an imitation of the real capture should become the fashionable mode of obtaining a wife. The girl was taught to run as if a hunted animal, and the noble sportsman then pursued and secured the prey; just as a tame deer is taught to run in order that men pursuing it may imagine themselves brave.

When the men were accustomed to obtain property by buying and selling, wives were bought as cattle; and in many parts of Africa a wife is still reckoned as the equivalent of a number of oxen. A man may give another a present of a wife just as he would of an ox. In the Bible we find that some wives were obtained by capture and some by purchase; and in either case the woman had no right of independent action. Moses expressly decreed that when a man saw a beautiful woman among the captives he might

take her home and make her his wife if he felt so inclined; and in the law there is this significant sentence,—“And it shall be, if thou have no delight in her, then thou shalt let her go whither she will.” Modern police would then have arrested her. Jacob was not of a war-like disposition, and so he got his wives as wages. Among relatives and intimate friends the wives had some regard shown for their comfort, though the father always claimed the right to give away his daughter. When any of the Israelites had a wife who was a Hebrew he was not allowed to turn her out of doors without some ceremony, but was obliged to give her a bill of divorcement when he tired of her. What comfort she found in the bill of divorcement we are not informed.

David is one of the most important of religious writers; and as we have to sing his Psalms every Sunday, and make use of his teaching in all religious services, we cannot help feeling most profoundly influenced by him. The place he occupies in the Church seems much superior to that of all the prophets. Surely we must accept his teaching regarding the relation of the sexes, and the girl must be an anarchist who would refuse to accept the position assigned to her by this prince of religion. David may have professed to love a wife most devotedly, but he seems to have had no idea of her right to object to the increase of the number of his other

wives. She had to rejoice and be thankful when her lord and master deigned to visit her; but any question as to his doings when absent from her would have been regarded as an astounding piece of presumption and threatened rebellion.

What can girls think of the teaching of the churches? How can they learn any definite idea of their rights and duties? Preachers denounce readily enough the polygamy of the Mormons, but they do not denounce the polygamy of David and Solomon and the patriarchs. What Mormon is as worthy of denunciation as David? Perhaps the Mormon may be regarded as a persecuted saint by future generations.

Abraham, who became the "father of the faithful," turned Hagar and Ishmael out to gain their own living, though he was a rich man. It is true he waited till the boy was old enough to herd sheep; whereas in modern England the father of an illegitimate child is apt to leave his offspring to be murdered by a baby-farmer. Ishmael was the elder son, and so ought to have inherited at least half the property of his father. The Bible informs us that "David did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him all the days of his life, save only in the matter of Uriah the Hittite"—that is save only when he interfered with the right of another man to tyrannise over a woman and to keep her in slavery.

It may be said that I am writing of savage ages,

and that Christian nations have learned to look upon the ancient theories of woman's inferiority as the errors of ignorance and barbarism. What is Christianity without its Adam and Eve? What is the Church without the Prophets? The highest claim that a Christian can make is that he is an enlightened Jew.

What do we find in the New Testament? There was not a single woman among the apostles—not one in twelve—and there is no report of the speech of any female disciple. Male supremacy is everywhere asserting itself, and strenuous efforts are being made to crush female emancipation. Paul writes to Timothy,—“Let a woman learn in quietness with all subjection. For I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression.” We never get away from the old story of Adam and Eve. One cannot but pity this unfortunate old bachelor who warns Timothy to keep the tongues of women silent, while he at the same time has the candour to confess that Timothy owes his superior religious knowledge and estimable qualities to the training received from his mother and grandmother. The successor of Paul, on whom his affection is so much centred, got his most important teaching from women.

No one suffered more than Paul himself from the absence of female guidance and assistance; for he

confesses that he had little ability as an orator, and that he had often to suffer great discomfort, so that it is very evident that he was badly fitted to wander about alone. The narrow prejudices produced by his education and early surroundings are not sufficient to account for the tone he adopts towards women, and I have no doubt he had been disappointed in love. If he can now know what is going on on earth he must feel inclined to curse his blindness and stupidity; for if a Mrs. Booth had been with him his entry into Rome might have been a triumphal procession.

It is strange how prejudice and selfishness can make men forget all they owe to their mothers and sisters, and apparently to forget that ever they had mothers. We find Paul writing to the Corinthians, "It is good for a man not to touch a woman." What would David, or Solomon, have said to this? Brooding over his own disappointments and failures sometimes makes the solitary man a cynical woman-hater. Yet the apostle had glimpses of a higher and nobler life, and felt his maimed and imperfect condition; for he gives us a momentary glimpse into his thoughts when he says, "Have we no right to lead about a wife that is a believer, even as the rest of the apostles?" He had dreamt of a happier life, but his courage failed, and no wonder. He could not get rid of the notion of the woman's inferiority; and he could not be blind to the fact that women

who are physically strong are often both graceful in form and clever in oratory, while it had been said of him "his bodily presence is weak, and his speech contemptible." What if the wife should assert her superiority! Fancy a weakly hesitating man proposing "to lead about" some of the graceful and brilliant girls who now take the lead in out-door sports as well as in university examinations! He would be invited to prove his superiority in the hunting-field or at an examination in mathematics.

The only way of discovering our weaknesses is by open competition; and now that man is compelled to compete on equal terms with woman for public appointments the tendency to sneer at her inferiority is beginning to be replaced by dread of her ability. When Paul found himself dependent on woman's forethought and self-denial for food and shelter, he spoke quite respectfully of her ability and devotion; but when he got to the seclusion of his solitary chamber, and had his imagination no longer restrained by the facts of every-day life, he saw himself in fancy exercising authority and dominating over her; and in his longing to have someone looking up to him as a superior he thought he recognised a natural instinct, and not the outcome of mere selfishness and pride. Hence, in writing to the Ephesians, he gets to the climax of his greatness, and says,—
"Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of

the wife, as Christ also is the Head of the Church, being Himself the Saviour of the body. But as the Church is subject to Christ so let the wives also be to their husbands in everything."

This teaching is of the greatest possible interest to the modern woman, since on it is founded the Marriage Service of the Church; and its full import cannot be grasped except by realising what Christ and the Church meant to Paul. The husband is to be obeyed as if absolutely infallible and omnipotent. It would be absurd for the Church to question the authority of Christ; and the awful statement is made that the wife must no more question the authority of her husband. Was there ever a woman who practised such obedience, or who regarded a man as infallible? Was there ever a man who deserved to have his commands so implicitly obeyed, and his judgment treated with such awe?

The rulers of the Latin Church push beyond its legitimate consequences the teaching of Paul with regard to the relation of the sexes. Marriage is supposed to render a man unfit to be a priest; and women are treated as inferior beings whose influence must always be guarded against as morally polluting, and who must regularly confess their faults to men in order to obtain forgiveness and absolution, without which they are utterly unfit for society. In order to be holy, men must live in monasteries, and even avoid looking at a woman; or if they are permitted

to have female housekeepers or servants the corrupt nature of the female must ever be kept in mind.

The attempts made by earnest theologians to reconcile this treatment of women with Christianity and common sense are amazingly ridiculous and absurd. The most extravagant terms of praise and adoration are lavished upon the "Mother of God"; and the most prominent painting or figure in almost every church is that of a woman. A stranger would almost fancy that she had at last found a society of Woman-worshippers, who not merely recognised the perfect equality of the sexes, but positively asserted the superiority of woman. What a contrast the reality is to the deceptive mockery! Instead of the priests respecting women as children ought to respect their mothers, a female voice is not permitted to be heard in the choir except upon rare occasions. Women crawl about the church with the downcast eyes and cowed mien of criminals awaiting sentence. Even in our prisons the female thief is provided with a female searcher; but in the Church where the "Mother of God" has hymns sung to her praise there is no female trusted to search another's mind, and no toleration of the voice of a woman except in tones of humble penitence confessing her sins to a man and imploring absolution from him. One might expect that a man would confess his sins to his mother if he were not a hopelessly abandoned wretch, but the male despots do not even allow a woman

to have a female confessor. No woman can ever give a woman absolution in the Church of the Immaculate Conception of the "Mother of God."

I have just been reading the authoritative advice given to the Franciscans by Bonaventura when he was General of the Order. In the Rule for Novices this "saint" says of women:—"Flee from them as from serpents: never speak with any save under stress of urgent necessity, nor even look hard in a woman's face . . . the holier they be, the more do they entice; and under pretext of sweet speech creeps in the slime of most impious lust." This man when he adopted the high-sounding name forgot that he was once only a little boy named John, whose mother had taken pains to teach him whatever sense of decency and virtue he possessed. What kind of mind can he have developed when he refused female guidance? Had he honest, pure, fearless, candid eyes, or had he the muddy, shifty, polluted eye that brings the blush to the cheek of innocence? When a man cannot look a woman honestly in the face there is something wrong with his moral state. In her little book on "The Woman Socialist," Mrs. Snowden quotes "Saint" Chrysostom as representing the attitude of the early Fathers of the Latin Church towards women, when he wrote of them that they are "a necessary evil, a desirable calamity, a domestic peril, a deadly fascination, and a painted ill." This man was in many respects a most

estimable character; and he no doubt owed to his mother whatever nobility of character he possessed. Why then does he treat women as enemies of virtue? It would seem that a man who cuts himself off from the society of women becomes devoid of gratitude, of natural affection, of purity of mind, and even of common sense. Every celibate priest and layman ought to be compelled to marry, if only for the sake of his own mental sanity.

There are good benevolent men who are priests, but it is because they are illogical. We hear strong denunciations of the increasing tendency to the terrible crime of race suicide; and yet those who lecture us on the subject are themselves the most guilty. Let them show us their well-reared sons and daughters. There will be hope for religion in France when the Pope has courage to adopt the regulation of the Jews which proclaims that no man is fit to fulfil the duties of a priest until he is married. I can excuse and even admire a man who remains unmarried because he has been disappointed in love, or because he is in bad health; but I cannot understand how any woman with self-respect can tolerate men who openly profess to regard marriage as a disqualification for the office of a clergyman.

Not long ago I went to hear a preacher of the Church of England who has gained some notoriety by his outspoken language on social questions. To

my surprise and indignation he took for a text the words in the 14th chapter of Revelation, "These are they which were not defiled with women." There was a stillness as of death over the audience as the words were coolly repeated again and again. People seemed almost afraid to breathe. The vast majority of the congregation were women, and many were apparently working girls; yet there was no protection from this insult. Many must have felt inclined to rush out of the building, but the conventions of modern society chained us down to listen in silence while it was plainly stated that those who wished for the best places in heaven must avoid contamination by women. I need hardly say that the preacher was unmarried. The text that he needs to meditate on is the saying of the Jewish Rabbi that to live in celibacy is to live in sin.

Thus I have tried to point out plainly the things in our religious teaching which an independent woman may regard as offensive to her self-respect, or as insulting to her sex, and such a plain statement is necessary in order that men may fairly consider our grievances and remove all causes of offence or misunderstanding; for the open and candid discussion of differences is the only certain method of arriving at an agreement.

There is no need of a long historical dissertation to prove the tyranny of man in the past. The facts are no longer denied. All history is a record of

man's domination and woman's suffering. Every nation has kept woman in ignorance, and has used its religion as a means of securing her subjection. Is it any wonder then that the world has always been a scene of bloodshed and cruelty? Men are not able to govern themselves; and it is only when women are consulted and honoured that civilization can exist. There can be no domestic happiness when the mother with her children to nurse is compelled to work for the support of a lazy male tyrant; and the injustice of man in thus imposing upon women is equalled by his stupidity, since his conduct is like that of a farmer expecting a mare suckling a foal to do the same work as a horse. Whenever the wife has to work as a slave the man has to live as a brute; for the woman is given no opportunity of displaying her natural refinement of taste in the beautifying of the home.

The present relation of the sexes cannot be adequately discussed or understood without reference to the past. The ideal plan would be to establish definite scientific principles, and to found all our laws and customs upon them; but our morality is not established upon a definite scientific basis, unless we suppose the statements regarding Adam and Eve to furnish such a basis. All the laws of England are professedly founded upon the Bible; and the Bible is always the supreme authority appealed to in all doubtful questions of morality.

The modern woman refuses to accept any longer the appeals to ancient tradition, and insists on a rational explanation of the conduct of man when he refuses to grant her the same freedom as himself.

The advance made within late years by women in the political world has been so great and continuous that it seems like striking the fallen to point out the evidences that remain of men's selfishness and injustice. Politicians in search of votes now apologise most abjectly for all their past efforts to prevent the emancipation of woman, and promise to do all in their power to secure for her perfect equality, if she will only give them assistance to obtain votes. Women have occupied the throne with the greatest advantage to the nation, and the women of at least one colony already possess the right of voting for members of parliament. There can be no doubt that the debates in the House of Commons will lose none of their interest when women are members; and the dread of the innovation has almost passed away owing to the success of ladies upon school boards and boards of guardians.

The refusal to give a woman a political vote will soon be quoted as an example of the unreasoning obstinacy of a past generation, or as evidence that men are insensible to logic and justice when their selfish supremacy is threatened. A single woman who manages a large business and gives employment to hundreds of workers is at present declared to be

incapable of voting for a member of parliament, and politicians are very much puzzled to find an excuse for denying her the franchise. She cannot be said to be deficient in intellect, since few men have intellect enough to fill her place; she displays better business ability than most men; her education is superior to that of the majority of voters; she cannot be said to have no interest in the welfare of the country, for she has much property at stake; she cannot be refused the vote because she does not pay taxes, for the tax-collector finds her a valuable victim and has no tenderness for her on account of her sex. Men have a theory that there ought to be no taxation without representation, yet here their practice differs from their theory, and the woman is denied her rights simply because she is a woman. Contrast her with the man in her employment who is a voter, though he can neither read nor write; though he understands nothing of the principles upon which the welfare of a State depends; though he knows nothing of the foreign nations with whom treaties must be made; though he spends his money in drink, and leaves his wife and children to be saved from starvation by his charitable employer. The ignorant, thriftless, drunken man has the right to vote away the money of his intelligent, economical, and diligent employer, while she is not permitted to make any effective protest. Such is still modern justice to woman—but men are now ashamed of it.

In the political world woman is almost triumphant, and every year witnesses an advance. Women are appointed to posts which they were formerly supposed to be utterly incapable of filling; and their success takes away all excuse for refusing to grant them further opportunities of exercising their talents. Female inspectors of factories and workshops must soon supersede men in the great centres of female industry; for ladies appointed to such posts have displayed great diligence and ability in reforming abuses, and it is unreasonable to suppose that men can sympathise with the grievances of work-girls so well as inspectors of their own sex. The training of children is manifestly woman's work, and we may hope to see the great department of education presided over by a lady, and the employment of male teachers gradually discontinued. The greater sympathy and tact of women must secure for them the preference if they can pass the necessary examinations; and every year adds to the brilliant array of girls who have proved at the universities their possession of great intellectual ability and extensive knowledge.

There is no longer any disposition to refuse to employ female clerks in business houses, and the great departments of government might with advantage replace their male clerks by women. Nature evidently intends that women should perform such light, sedentary work as that of clerks;

for the woman's fingers are more slender and flexible, her muscles finer and less powerful, and her disposition more suited to the indoor life. It is contrary to common-sense to employ large coarse muscles to do work better done by small fine muscles; and every strong individual employed on light work is out of place in a rational society, where no man ought to be permitted to engage in any business that can be properly performed by women. Many insurance offices have already learned the absurdity of keeping coarse muscular men at girl's work, and the Post Office is now a great opening for female labour.

For many years the portals of the medical profession were closed to woman, but that is now a thing of the past, and the medical student has learned to respect his female competitor. Every argument the selfish dominating male mind could invent was employed to prevent women from studying medicine. They were declared to be incapable of enduring the severe study, as if the hypocritical men cared for their health; they were warned that the atmosphere of the dissecting-room was bad, and its moral tone low; and they were told that even if they did get qualified nobody would have confidence in them. They simply asked for a chance of trying, and the result caused the brutal element among medical students to shrink into its proper darkness. The refining influence of woman's presence now

makes itself felt by silencing the coarse jest and "smutty" anecdote ; while the impudent and worthless chronic loafers, who bring disgrace on the name of medical student, are quite unable to convince their friends that they are martyrs to unfair examiners and terribly high standards when those friends see that a quiet graceful girl comes out at the head of the list.

The Law seems to be the last stronghold of the opponents of woman's freedom ; but solicitors will soon learn the superiority of female clerks, and the anxiety of politicians to secure the services of eloquent lady orators at their meetings will soon make it impossible to keep such ladies shut out from the ranks of the advocates in the law courts. The woman who is of great value as an advocate of the claims of a candidate for parliament cannot be ignored by him if she wishes to exercise her eloquence as a barrister. The prejudice of men, and also their hypocrisy and secret guilt, will make them very unwilling to accept a lady as a judge, but that prejudice may be removed by degrees. Eminent lawyers admit that there are cases which would be best referred to a jury of matrons, and the lady members of various boards take their full share in deciding important questions ; so that we might at first have juries composed of equal numbers of men and women, and then we might easily advance to the appointment of tribunals composed of an equal

number of male and female judges. The superiority of women in sympathetic consideration of many cases will soon secure popularity.

The struggle for permission to work in the dissecting room was necessarily very trying to sensitive natures, but the victory was won by steady persistence in maintaining the absolute equality of the sexes. Whatever is right for man is right for woman. Whatever is too foul for woman is too foul for man. There must be no compromise. We insist on all things being freely discussed by both sexes, for in no other way can we live openly and truthfully. Wherever a man can go a woman must go with him. Is there any reason why men should say that some books are not fit for their womankind to read? The attempt to restrict our reading is an insult. We have to pretend that we do not wish to pollute our minds by reading the evidence in trials which involve obscenity, and thus we betray our cause to the lawyers, and degrade ourselves by reading it all surreptitiously. We must act openly, and the legal profession must be taken by storm, as the medical has been. In the courts of law there must be no shrinking from any discussion, however odious, and no exclusion of women from any trial, however disgusting. How can women hope to be judges if they are afraid to insist on their right to hear all the evidence? No doubt the men do not like the exposure of their depravity and obscenity, but that

is just the reason why we should be present to make them feel what abominable wretches they are.

The literature of the past is naturally impregnated with the old false ideas of woman's inherent stupidity and inferiority, so that the modern school-girl finds her sex insulted and held up to contempt in works which she is compelled to read as classical. "Paradise Lost" is founded on the old story of Adam and Eve; and Shakespeare is often disgusting from his habit of making his female characters speak of their husbands as lords and masters. Sometimes he rises above his prejudices, and his description of the success of Portia as an advocate seems a prophetic vision of the future, when the most distinguished lawyers shall be ladies. In the case of Lady Macbeth we have a woman superior to her husband in energy and courage, though superior also in ambition; and another instance in which Shakespeare tries to do justice to woman is in his portrayal of Queen Katharine, for anyone who has seen the play well acted must have felt that the Queen was a far nobler character than the King or the Cardinal. Nevertheless the low degrading notion of woman's essential inferiority pervades all Shakespeare's work, and must necessarily do so in so far as it is a true holding of the mirror up to nature, since centuries of ignorance and dependence had crushed the spirit of woman until she readily assumed the servile aspect as her natural one. She was taught to pretend to

feel delighted with the grossest flattery, though she knew that it was only the repetition of empty phrases by debauched braggarts, who wished to humiliate her in order to boast of their triumph; and who would vilify and despise the very women they had flattered most as soon as those women had been deceived by them.

Even yet the new spirit of justice has not pervaded all womankind, for I have seen many women apparently satisfied and delighted at a performance of the "Taming of the Shrew"; a play at which it is interesting to watch the manifestations of pleasure displayed by a weakly, shrivelled, blear-eyed creature in male attire who fancies for the moment that some woman may acknowledge his right to be her tyrant. Unfortunately such female slaves still exist; and I have noted the tall and handsome female beside such a male, pretending that she quite approved of all the references to man's supremacy and woman's subjection. It makes one's blood boil with indignation to see the clever, virtuous Katharina promising to give up her reason and yield the most abject submission to the vulgar bully who treats her as his property; and every girl ought to be warned to give no countenance to sentiments so destructive of all self-respect and of all feeling of responsibility.

Girls are still taught to read such works as those of Goldsmith without any explanation from their teachers that the sentiments expressed belong to a

barbarous and brutal age, and must be regarded with disgust by every true woman. The truth regarding authors and their lives must be taught, and then there will be less risk of their base principles being accepted as trustworthy by the innocent. No child ought to be permitted to read "She Stoops to Conquer" without sufficient comment to excite a feeling of contempt for Miss Hardcastle, who, as a virtuous, intelligent girl, is described as eagerly demeaning herself to find favour with a low blackguard possessed of a title. The "Vicar of Wakefield" is no better in its degrading tendency, for in it we have a clergyman's daughter held up for admiration, though she is delighted to marry a dissipated liar whom she knows to have been guilty of the basest villainy; and the old vicar is supposed to be a godly man, though he gives his innocent daughter to be the wife of a most contemptible wretch who happens to have money.

Fortunately every day witnesses an advance in the tone of our literature; and the abundance of new books of the noblest quality leaves us without excuse if we pollute the minds of youth by allowing them to accept as estimable the vile negation of moral obligation in men which characterises most of the works of former generations. Women are no longer trained to act as simpletons and fools, and have some chance of cultivating an honest and independent disposition. The poor and virtuous girl is not

openly taught that it is her duty to sell herself to some rich, exhausted debauchee ; and the notion of our forefathers that every wealthy girl must necessarily be delighted to bestow her wealth on some impecunious man unable to make his own living, and must submit to see her fortune squandered by him, has received its death-blow. Though there are still thousands of men so devoid of honesty and spirit as to marry heiresses for their money, such fortune-hunters are gradually taking their true position in public estimation, and are regarded with contempt as the loafers and vermin of society ; while the dissipated man who marries will soon be treated as a criminal.

The evil influence of heredity is very difficult to eradicate, and centuries of submission on the part of women have confirmed the male tendency to dominate over them. Boys who are carefully trained under female guidance are not infrequently tender and submissive, so that we may hope in time for a general improvement of the male disposition, especially as the education of the nation passes more completely into the hands of women ; but at present we cannot get rid of the fact that boys are naturally selfish, brutal, and tyrannical. There is evidently something radically wrong in the training of a boy, or some hereditary taint in his disposition, when he thinks as he grows up that he has a right to treat women as inferiors ; for in his early years he

instinctively runs to his mother for sympathy and protection, and sees in her the perfection of goodness. Man ought to be taught to feel all through life that he is the child of woman, so that he ought to regard her always with respect and deference.

In Art as in Literature we are daily compelled to witness mortifying evidences of the degrading position assigned to woman by man; and so completely has the dominating party succeeded in impressing upon history his one-sided and unfair misrepresentation of woman, that we feel ourselves almost powerless to struggle against the calumny in marble which has been accepted for thousands of years as true to nature. The tyrant has embodied his ideal woman in statues and paintings, and his vilified victim has not been allowed to utter a word of explanation or protest.

The nude figure of the normal man is always made boldly erect without sense of shame. How is the normal woman depicted? Although she is formed by nature to stand erect without any exposure which a moralist could consider indecent, she is always represented as cowering in dread of exposure, or as if ashamed of herself and longing for clothing. The modern woman is determined to put an end to this notion that she is ashamed of herself. If there is any clothing needed it is the man that needs it; and the woman has no need either of the fig-leaves or the skins of beasts.

Girls can swim, and ride, and perform gymnastic exercises with so much ease and grace that men cannot help applauding: poets exhaust their adjectives in attempting to express their admiration for the beauty of the female form; artists can think of no more perfect model than a nude female; and yet, when the figure of a woman is to be represented free from the encumbrances of dress which conceal her natural symmetry and beauty, she is made to appear as if ashamed of herself. Why is this? Must we for ever hang our heads and avert our eyes as slaves in dread of punishment? Have we done anything to take away our right to look a man boldly in the face when we meet him? The story of Eve pervades all history.

Artists simply represent the ideal in their own minds; and the artists of the past must have been degraded men. Their work reflects their own corrupt imagination, and they were unchecked by the opposition of a school of female artists. There was no competition with the opposite sex; and we all know how the conceit and impudence of men have been modified since girls have got an opportunity of proving their ability and worth. We do not hear so much about woman's natural inferiority, and her inability to comprehend scientific discussions or to manage her own affairs. Instead of fondling their plaything with patronising delight and confident zest, men have now been taught to shiver with

fear of our hidden power to undermine their tower of pride.

No woman would be so silly as to fancy that the true type of female beauty amid peaceful surroundings could be represented by a figure in a crouching posture, apparently in dread of attack by some mysterious enemy. Art supplies us with historical evidence of man's tyranny and woman's fear. The artists could not imagine the existence of a woman possessed of confidence in man; and they thought that she must naturally assume an attitude of terror as soon as deprived of the fictitious protection of dress. If they had had the light of evolution they would have known that the female animal is not always cowering in fear. The ancient sculptures and paintings show that men recognised how much reason woman had to dread their vicious propensities, and that all their apparent love of her only meant betrayal, suffering, and condemnation for her. No wonder the normal man was painted as confidently erect, while the woman was painted as a timid creature in dread of ruin. Art must now be elevated by female artists, and the Venus and Madonna of the future will be free from all appearance of fear or shame.

The respect which men at present profess to have for women can only deceive the very simple. Self-conceit makes men very anxious to be admired and praised by women, and so they employ flattery in

various forms to gain gratitude and admiration for a pretended desire to serve; but women are now openly showing that they can discern between the profession of friendship which is only a hollow attempt to deceive, and the true friendship which deserves gratitude because it involves self-sacrifice. How many of the flatterers would be willing to submit to any inconvenience for the sake of those they flatter? When a man becomes complimentary to a woman he is simply actuated by selfishness, and is cunningly devising a plan of disarming her suspicions, or he is anxious to make her satisfied with a denial of her rights. The wife who is untiring in waiting upon her husband may get compliments to induce her to continue her exhausting labours if she is most readily influenced by affection; but if she is of a more slavish disposition, and more influenced by threats, every service she renders may be responded to by a curse or blow. Thus there are two great classes of wives: those sacrificing their comfort because they fancy themselves beloved, and those sacrificing their comfort for fear of giving offence to the tyrant who has succeeded in completely enslaving them.

Girls have been taught to regard courtship as very flattering to them, but the woman accustomed to weigh evidence and to criticise dogma is able to see through the imposture. One of the emancipators of her sex informs us that during her life she has met

many men who have asked to be allowed to love her and to marry her, but not one who has invited her to be his comrade, so she prefers to remain independent.

The wooing of maidens is a favourite theme of male poets, and all their effusions on the subject are simply the glorification of man's selfishness and treachery. What is wooing? The whole essence of it is deceit. Girls are reared in ignorance, and men gain their consent to marriage by false pretences. The man who is wooing pretends to be altogether better than he really is; all rudeness and vulgarity are for the time kept in the background; his manners are carefully studied with the object of imposing upon the poor simpleton who cannot recognise the devil in disguise, and who has not learned to think of the future. What worse instance of deceit and treachery can there be than the attempt of a middle-aged man to woo a young girl? His whole aim is to deceive. The white hairs are carefully shaved or cropped short, and the bald place is concealed by the remaining side-locks; the dress is that of a young man, and a jaunty juvenile air is assumed; in fact the man becomes a living lie that he may entrap the girl into bonds of matrimony, from which the law will not permit her to escape no matter how much she may have been deceived. The man who goes a-wooing is well compared with a hunter, and while in the past he was bold enough,

or secure enough in superiority, to attack his prey openly, he is now content to act the part of a cat which pretends innocence until the poor bird comes within reach. Then the velvet paw reveals the relentless claws, and the scowl of the bully replaces the smile of the wooer when the captive is securely bound. The broken-hearted woman did not realise that she was being condemned to spend the prime of her life tied hopelessly to a disagreeable old invalid who might any day become paralysed or insane.

Better far the old brutal honesty of carrying off a woman by force in order to gratify himself, than the meanness and deceit by which a man now secures a wife. When women are judges there will be a heavier sentence for the coward who ruins a girl by a bigamist marriage than for the man who commits rape under the influence of blind passion. This is the age of the sneak and the coward. Promoters and directors of companies formed to swindle the simple are made magistrates and ride in carriages, while the daring burglar and courageous highwayman are quite disreputable. Woman must try to make man honest ; and must sacrifice a little vanity to do so. If ever a lover goes through the theatrical farce of pretending to kneel to her, she ought to give him a hint with the toe of her boot that she knows a mean deceitful fool by his actions, and knows he will be a bully as soon as he has a chance.

Men did not know themselves so long as women were without education and freedom; but now the little male tyrant is in daily dread of finding all his petty meanness held up to public contempt by a lady novelist, and the blustering bully dreads the dramatic description which makes him an object of ridicule. How many callous men have shuddered at the thought of marriage after reading the works of modern female reformers? Men dread publicity because their deeds are evil, and our effort must be to keep the electric light turned on day and night; for there never was an age when men were so meanly false and cowardly as at present. A man guilty of the most abominable immorality is shunned by his fellows only so long as we keep him publicly exposed to view, and the moment we relax our efforts he is able to find his way among our legislators. The safety of society depends on female vigilance; and the corruption of the male disposition is well proved by the ease with which the adulterer and the perjurer can excuse himself to his old acquaintances, and can even pose as a patriotic adviser to the rulers of the nation.

The time has now come when Man must submit to be judged by Woman. He may seem to have no conscience, but those who can see beneath the surface know that his conscience is becoming as tender as an inflamed eye, and is as sensitive to the Light. All that is needed is to compel him to

look straight at the image of himself held up constantly before him by the clever female critic. Let all women unite into a woman's tribunal before which every man must be placed for judgment, and the jaunty, confident man who thinks that life is only a scene of enjoyment will soon be ready to call on the mountains to fall on him and the hills to cover him; all notions of his superiority will soon disappear before the steady concentrated inspection and public exposure of his guilt, and he will fall on his knees before us the picture of abject despair.

CHAPTER II.

THE SUBMISSION OF WOMAN.

BY KATHARINA.

ONLY a few days ago I saw it stated that a woman finds her natural sphere in nursing, and her happiness in loving service. Such teaching fills the cup of bitterness that we have to drink by encouraging men to regard us as beings designed for slavery. "Who would be free, themselves must strike the blow." I have no wish to act as a nurse, except under the conditions familiar to all who have ever engaged the services of a nurse; and those conditions include better remuneration than could have been obtained at any other occupation. As for the finding of happiness in loving service, most girls of my acquaintance prefer to seek happiness in reading, or in games, or at the theatre or opera, or in other ways exactly identical with the sources of happiness which their male friends prefer. None of them would dream of service as a way to enjoyment.

Open competition has given the death-blow to our submission, and the humiliation of a man is in proportion to his self-conceit. When I and my

sister were compelled by the straitened circumstances of our parents to go to a common school we had abundant opportunities of learning the greed, selfishness, and brutality of the male disposition, due largely to centuries of unquestioned domination over woman. We found the modern average boy a jealous and cruel little beast; never clean except female hands washed him; never tidy except female hands dressed him; without sense of decency except as female friends taught him; ever ready to seek comfort from a female when in trouble, and ever ready to chase and terrify a female who would run from him. The friendless little stranger was promptly bullied and spat upon by the boys; the dying cat was pelted with stones and stamped upon by them; the living frog was torn limb from limb by them, and no timid or weakly creature was safe from their malicious torture. Instead of trying to improve by imitating their superiors, the boys positively hated those better than themselves, and lost no chance of displaying their envy and malice. Our parents had been in a better position than the parents of most of the children, and we had consequently had advantages in our rearing not possessed by the others; our pronunciation and use of language had been carefully attended to, and our manners were more refined; yet instead of respecting us as examples, the boys made us the objects of rude caricatures and stupid mockery. The most awkward clumsy booby

would strut before us in mockery of our gait ; and the mouthing dunce, hardly able to make himself intelligible, would gain applause from his fellows by repeating our words with rude grimaces. Their mothers had permitted them to believe that man is the superior animal.

The gradual collapse of the bully when exposed to open competition needs to be kept before the public so that the boys of the present day may gain wisdom from the experience of their seniors. When I was sixteen I was reading for the matriculation of London University, and felt considerable satisfaction in the prospect of proving my ability before a tribunal which treats women justly. A youth who was a year my senior was also reading for the same examination, and various circumstances made him feel that there was a strong probability of my succeeding the better of the two. He had formerly given me much annoyance, and was a typical male tyrant of the more thoughtless stamp, who had always been impressed by the notion that girls could never dream of possessing equal rights, and that they ought to feel flattered by any condescending attention the male sex might bestow upon them. When he found that I was not disposed to run giggling away whenever he rushed at me with a pretended embrace, and did not smile applause when he twirled about like an idiot for my amusement, he began to manifest some respect for me ; and, as we were reading for the same

examination, he learned that my friendship was worth cultivating.

Now, one would have expected that this youth would have treated me as an equal, but he had no notion of doing anything of the kind. He wanted to be my lover, and was anxious to accompany me on every possible occasion ; so that I have had some experience of the tone adopted by the male sex in the name of love. His ideas were similar to those expressed in the commandment which classes a man's wife with his ox and his ass. By listening with apparent humility to his conceited vapourings I learned that any display of independence by a girl was to him a shocking impropriety ; and he wished to assume the right of dictating to me the company I should keep, and the places of amusement I should visit, and even the very opinions I should hold, and the books I should read. He was anxious for me to take his arm when we were walking together, because that flattered his vanity by making it appear that I had to lean upon him ; and he was willing to spend his very limited supply of pocket-money upon me in order to pose as the superior being condescending to be kind to his dependent. When in a sentimental mood he would repeat snatches of poetry describing women as very angelic in their nature ; but any suggestion of sympathy with the demand for freedom and equality for women soon made it plain that the angelic beings were not regarded by him as worthy of trust.

The matriculation examination came on, and I passed with distinction, while my lofty patron was rejected. Then the essential selfishness and jealousy of the male mind became evident. So long as I pretended to be his inferior he was delighted to lend me books, and to air his conceit by trying to explain things to me that I knew much better than he did; but now that my superiority was openly proved his countenance fell. His attempts to congratulate me nearly choked him; and, though I tried to look unconscious of my triumph, my expressions of regret at his disappointment only galled him the more. He felt unable to keep up his old patronising air, and evidently did not relish my proposal to give him some help in his studies.

Repeated failures did not cure that young man of his notions of male supremacy; and the more evident his own lack of intellectual ability became the more sarcastic he became regarding "blue stockings," and "amazons," and "the shrieking-sisterhood." Hence it was with a sense of relief that I received an appointment which placed a considerable distance between us; though, as the number of my intimate acquaintances was not great, and I had no wish to hurt the young man's feelings, I still kept up a correspondence with him as an old friend.

When my income amounted to £150 a year, my senior of the dominating sex was a clerk with £80 a year, and when his salary was increased to £100 he

actually proposed to me, with the comforting suggestion that I should depend on him as his income would be sufficient for us both ! What sense of humour could a man have who would make such a proposal ? It spoke much for his self-conceit, but little for his sense of justice. I felt compelled to let him know that a woman is not necessarily devoid of common-sense and forethought ; that I could not think of becoming engaged to him until his income exceeded mine considerably, and that even then it would be a matter of very serious consideration whether I should give up my own means of earning a living. He replied with very sentimental references to the delightful life his parents had led by marrying for love in spite of poverty, and made many protestations of his ability to work hard, and his determination to be very economical, for my sake ; while he tried to influence me further by protesting that a single life is unnatural and unwholesome, and by reminding me of the uncertainty of health and the advisability of having some one to depend upon in sickness or old age. This was too much for me, and I pointed out to him that he had always been over-sanguine regarding his own ability, and that my experience had not been of such a nature as to justify my depending on him rather than on myself ; and I also thought it well to tell him plainly that the plan of depending on him to make provision for my future was too absurd to be entertained until he

had proved his ability by obtaining a much better position.

In his last letter my would-be husband accused me of being sordid, and mercenary, and devoid of natural affection, because I would not sacrifice my own prospects to gratify him ; and yet this same man had formerly ridiculed to me a girl who married without a care for the future as an example of the inherent folly of women, and their deficiency in reasoning power when an offer of marriage is before them. The fact is that men are blind to reason and justice when their own selfishness is concerned ; and their admiration of justice is great only when they have something to gain by it. They are willing to accept payment in flattery, as the slave-owner is willing to feed and dress his slaves well in order that they may sing his praises in public and gain him applause. The husband will display the utmost deference and politeness to his wife before a public who expect such conduct from a man before they will receive him as a gentleman ; but what becomes of all his fine speeches about woman's rights when he has no one present to witness his rudeness and neglect ?

I know there are women who will blame me, and will say that I ought to have taken the risk of poverty rather than have driven a man to despair. He was not driven to despair ; for within a year he displayed the natural animalism of his disposition, and his total disregard of the esteem of others, by marrying a docile

red-faced housemaid, who was ready enough to promise to obey him, or to worship him ; and he has so far thrown aside all the longings for a lofty ideal with which I inspired him, that he now praises his sleek flattering wife as a perfect model of a woman.

When women are blamed for marrying for money it is important to judge each case on its merits. The housemaid who married my lover may be truly said to have married for money, since she was not in an independent position, and naturally wished to have a home of her own ; and she is now in a better position than she had been brought up to expect. It is quite a different thing when any girl in my position decides that she will only marry a man with double her income. I have a position of independence, and a good prospect of progressive increase in my salary, while I can make something extra in leisure hours ; I am strong and healthy, and have no reason to fear illness ; I have sufficient means to enable me to enjoy my pleasant holidays at the seaside with some of my lady friends, or even to go on continental trips with them.

Men are always telling me about their superior sense of justice, and all I ask is to be treated with justice. Surely the man who asks me to marry him ought to treat me as a rational being possessed of some notion of honesty and fair dealing. Is it unreasonable in me to expect a fair equivalent when I am asked to surrender my independence, and to leave myself liable to have every pleasure trip interfered

with by a man who may not agree with me ; while I am to act as a housekeeper or servant, and even to expose myself to the risk of serious illness ? When a man with a smaller income than I have asks me to be his wife, is he not proving that he has no real respect for me ? Is his proposal not an insult ? When men say that women who refuse to marry any but a wealthy man are selling themselves, they are simply proving that they have no notion of honesty, or logic, when their selfish indulgence is threatened. We hear much of the delightful thing it is to be self-sacrificing ; but the sacrifice and self-denial must be all on the woman's side. It is as if an employer complained bitterly of the want of honesty in a labourer who refused to give him ten shillings' worth of work for one shilling. I am not in the least blind to the necessity for love in marriage, but while men talk about the self-denial of love they take care to exercise very little of it.

Behind all his pretended anxiety to treat women with fairness the essential brutality and tyranny of man is always to be found ; whether, in his treatment of her as a plaything which he can throw aside when tired of it, or in his constant care of her when she devotes her life to waiting upon him and ministering to his pleasure. The great question for him is how he can get most gratification out of her. He does not think of asking himself whether his proposal is the best thing for her. A man of fifty will fall in love

quite sincerely with a girl of twenty, and will never dream that he is thereby manifesting the most abominable selfishness, dishonesty, and cruelty of disposition. He knows that he is getting old, and that his wife will be in the prime of life when he is a tottering old man ; his experience enables him to realise the sacrifice and the torture the woman must endure in acting as nurse to a decrepid invalid when she ought to be enjoying the attentions of a husband of her own age ; he knows that her innocence and inexperience make her blind to the consequences of her bargain, so that she is not capable of judging correctly for herself ; yet he binds her to himself for life by a law passed by men, and he would bind her to himself for all eternity if he could. In the reformed condition of society in which justice will be secured to all, a man may still be permitted to marry a woman much younger than himself, but only on condition that she shall be free according to the laws of nature when he becomes enfeebled by age ; and no man dare say that it is just to have a strong active woman of forty condemned to remain bound to a man of seventy, or even to one of sixty who is delicate.

Even men are now ashamed to attempt to defend our marriage and divorce laws, and some men have become so far influenced by the calm dispassionate arguments of female reformers that they have openly expressed their condemnation of the unfairness of the law which sets up one standard of morality for the

man and a different and much higher standard for the woman ; but we are always confronted with the authority of the Bible when we protest against the unfairness of our judges and the inequality of their moral standard. The Jews never considered a woman as of the same importance or as entitled to the same freedom as a man, and in their interminable genealogies we find that the female children are almost invariably ignored. The greatest stress is laid on the fact that a man is the son of his father, while the name of his mother is not even mentioned ; though there is good reason to believe that the moral qualities of a man depend very much on his maternal descent. The influence of Moses still overshadows us, since the laws of all civilized nations are founded on his dogmatic decisions ; and our religious training is devised to make us acquiesce in customs and regulations which condemn us to inferiority and subjection. Even the woman who has made her name famous is expected to assume her husband's name when she marries, and to allow her children to bear their father's name, though he may never have distinguished himself in any way whatever.

The notion that woman ought to be treated as an inferior has permeated all nations and all ranks of society ; as one must inevitably expect when the original foundation of the laws involves that notion, and the laws are made exclusively by men. The most enlightened legislators of England see

nothing unreasonable in the conduct of the possessor of a great estate who leaves his daughters in comparative poverty in order that his eldest son may be wealthy, though the girls are naturally less able to fight the battle of life for themselves where public opinion is hostile to independent women, and though the educational advantages enjoyed by the sons have been denied to the daughters. The birth of a girl thus comes to be regarded as a calamity. Even children soon notice the shadow of disappointment and the expression of disgust upon the countenance of their friends when it is announced that the baby is "only a girl." The little stranger arrives in the world an unwelcome visitor ; and in countries where the action corresponds to the thought she is got rid of as conveniently as possible .

In some parts of the East, principles are honestly and openly carried out which in Europe are kept in the back ground by hypocrisy ; and owing to the plain and open nature of the lives of the men and women we see in them the real estimate of woman's status from the male point of view. In her childhood she may be provided with dolls to instil into her the love of trivial pursuits, and to prevent the thoughtfulness that might prompt her to try to cultivate her mind. Whether she is permitted to play about freely with other children, or is kept carefully secluded, or has her feet rendered useless, will depend upon the idea men have of the best way to secure her as their

slave, but will not be affected in the least by any consideration for her feelings. Rights she has none. She is married when a mere child in years and knowledge, to a man of whose disposition she knows nothing, and who may be twice her age; she never dreams of questioning the moral character of her husband, though he is particular in insisting on her perfect virtue; she is not allowed to complain when he shares his affections, or even his home, with other women, while she dare not speak to another man without his permission; even the physician on whose treatment her life may depend may not be permitted to examine her, or even to see her face; she is often shut up and guarded as if she were a dangerous criminal, as in India, or is so crippled that she can hardly walk without support, as in China; ignorance is considered essential to her docility, and therefore education is prohibited; she has not even any certainty of being permanently kept as a wife, since her husband can divorce her on the most flimsy pretext when he is tired of her. In everything she is taught that she exists for her husband's gratification, and must have no will but his.

It may be said that we have out-grown all these barbarous notions of female inferiority, and that women in England are able to enjoy to the fullest extent the privileges of a citizenship based on universal liberty, equality, and fraternity, without question of sex. Beneath the veneer of the civilized man

one always finds the savage. What is the modern girl permitted to know of the private life of her intended husband? Society would be shocked at her immodesty and presumption if she made inquiries regarding the character of the women with whom he had previously been on terms of intimacy, or if she insisted on being told plainly whether he had ever frequented haunts of vice. In reply to a correspondent who lately advocated in a newspaper the duty of a pure girl to refuse to marry any but a pure man, a male correspondent replied that in that case not one man in ten could get married. Other writers go so far as to deny the existence of any moral men; and conscience is already at work, as proved by the rapidly increasing number of men afraid to marry.

Women are not all fools; and when a man writes a book to prove that they are all liars by nature, we cannot help thinking how difficult it is to find a man who is not a liar and a moral coward when asked plainly whether there is any woman with whom he has had immoral relations. How many men give a truthful answer when asked why they happened to miss the last train, or whether they went to any place of bad repute when on a visit to Paris? It is well known to Parisians that the most disreputable and obscene haunts of vice in Paris are to a great extent supported by English and American visitors, whose hypocrisy is only equalled by their delight in obscenity. The girl who is married to a man she

has never seen may know as much of the virtue of her husband as the girl who marries a man who never tells her the truth about his conduct. The light of publicity is now beginning to shine on dark places, and many a man who struts proudly among our legislators and rulers may well look pale and anxious when he stands before the altar promising to love and comfort an innocent girl, and to forsake all others for her ; for he has still in his mind the secret interview he had on the previous day with another woman who has been his paramour, and whom he has promised to visit again on the earliest convenient opportunity, and who may be present in the church.

The wife of the East is compelled by law to obey her husband, and the wife in England is compelled to do the same by a religious vow, and by the dread of social condemnation. The man in the East keeps concubines openly, and differs from the men in the West in being more honest. Divorce law may be very unfair in Asia, but is it fair in England ? Here a husband can obtain a divorce if he can prove a single instance of unfaithfulness on the part of his wife ; while the wife who can prove a hundred instances of unfaithfulness on the part of her husband will be told she has no cause for divorce unless she can prove cruelty as well as adultery against him. The coarse brutality of man's nature is shown by his legislation regarding the grounds which entitle a woman to obtain a divorce ; for he

seems to think she cannot be treated with cruelty except by twisting her fingers out of joint, or by kicking her sufficiently to fracture several ribs, or by setting her on fire, or in some way causing visible bodily injury. If women had their fair representation as judges and jurors, it would soon be made clear to the public that a husband is guilty of the grossest cruelty towards his wife when he treats her with indifference and neglect, or when he meets her with contemptuous sneers and studied insults, and above all when he coldly shuns her in order to seek the society of another.

Men now profess not to have any wish to keep their wives shut up in harems, and say that they are delighted to see women enjoying perfect freedom. Is it true? What man is satisfied if his wife goes out for an evening and does not give an account of her errand? The man pretends that his wife is as free as himself, but it is false. She is only the bird in a gilt cage at the best; and when she goes out she is always secured by a chain, though it may be a golden one. Let her try to move freely, and the secret jealousy of her husband will soon be evident.

What excuse can our legislators give for the injustice of the law in dealing with the sexes? The facts are known to all, for society novels generally depend for their interest on their description of man's tyranny and woman's ruin; but the hypocrites do all they can to prevent the circulation of books that

tell women the truth. The story of Adam Bede made all familiar with the fate of girls like Hetty Sorrel; but the glowing description of the infamous treatment to which a Hetty is liable in England had no effect in securing justice for future victims of man's villainy. Men shrug their shoulders and smile when told of such things; and politicians are not influenced by novels, but by votes. What matters it if one more woman is driven to the street, or murders her infant in despair? Men find their pastime in the ruin of innocent girls, and when sitting comfortably after dinner in luxurious mansions they enjoy very much the sensational description of the starving outcast crawling along in a snowstorm to die under the shelter of a hedge. The contrast is striking, and the philosopher muses thankfully on the marvellous variety in human life. Sometimes the comfortable philosopher, or the Squire Donnithorne, is summoned by his victim to compel him to make some provision for his child. What does the law do then? The man who can spend five pounds a week on his own amusement is ordered to pay for the support of the mother and her child the sum of *five shillings a week!*

The seduced woman has her character and prospects destroyed, yet the law does not admit that she is entitled to any compensation. In the eye of the law she is a slave devoid of rights, and the only compensation that can be obtained is by her owner

for injury to his property. The father or employer may obtain damages if he can prove that he has sustained loss owing to the female beast of burden having been incapacitated for work. The woman cannot even sue by herself. She must have an owner who can prove pecuniary loss. So, also, a wife in the eye of the law is the property of her husband, and he can obtain damages from another man who has interfered with his property.

When an innocent girl is betrayed by a man, and is abandoned by her betrayer, she has no one who can be depended on for sympathy or support ; but is treated like a vicious wild beast, while the man who is the cause of all her misery can boast in safety of his iniquity. Shame, and desolation, and want may drive the poor girl to destroy her infant ; and then highly-evolved modern justice comes into play. Moses would have compelled the man to marry the girl ; or if she had been put to death as dangerous to society the man would have shared her fate. Our canting evolutionists, who pretend that the Ancients had inferior notions of morality, sentence the woman to death, but have no punishment for the father who failed to give her protection or support, and who abandoned her to wander as a despised outcast.

It must be plain that no man has a right to ask a virtuous woman to marry him when he is impure himself, and that his pretence of courtship is an insult which ought to be resented by every girl of

independent spirit. Instead of discussing the tendency of women to be liars let men try to be truthful themselves. The more one knows the more doubtful it seems whether there is any man who is not a hypocrite and a liar. How can a woman have any confidence in her husband if she suspects that he has had immoral relations with other women of which he has never told her? She never knows what other woman may be exchanging glances of secret intelligence with him, and she always feels that his kisses and empty phrases of endearment are only means to silence her inquiries into his private life. We must drive the criminal into the open, and compel the liar to tell the truth.

There are still some men who openly oppose the demand of women for perfect equality, and who try to prove that purity in a man means something different from purity in a woman. The different standard of morality is very convenient for the sensual and degraded man; and it is quite amusing to note the eagerness with which the debauched Parisian, who boasts of his own immorality, will watch every movement of his wife lest she should follow his example. The polluted old wretch, who ridicules all religion and morality, is most anxious to secure for his wife a pure girl who has been educated in the strictest old-fashioned notions of woman's duty to the Church; for he knows that she will feel bound by the religious ceremony, and therefore is the more

likely to be the obedient slave of his lust. If women would only combine to secure an equal moral standard the immoral man could find no wife except one of his own stamp taken from the street.

The importance of inquiring into the moral character of a man before marrying him has been very prominently brought before the public within the past few years by several divorce cases in which the litigants were well-known members of the aristocracy. In one case a beautiful sensitive girl became insane on learning facts about her husband which she ought to have known before becoming engaged to him; and in another case the girl who thought she was making a splendid match was glad to separate from her husband owing to infection by a disgusting malady which he had contracted before marriage. Yet the judges never mentioned the absurdity of young people marrying without a clear knowledge of each other's character. The man is supposed to have the right of demanding that his wife shall be virtuous, while she is forbidden to ask any questions regarding his previous life. The meanness and dishonesty of a man who thus persuades a girl to marry him under false pretences must be shocking to every fair-minded person, and ought to be treated as a criminal offence.

When a man who professes to be one of the guardians of public virtue is asked whether he himself has never been in the society of the fallen women

against whom he is so anxious to frame laws, he is apt to flush up and assume an air of offended dignity ; for he has not the honesty of the Jews who sneaked away when told that only those who were less guilty than the woman had the right to cast a stone at her. The men are honourable and high-minded gentlemen in society, while the women who share their secrets and their guilt are outcasts whose existence must not be mentioned before ladies. Just as if ladies did not know ! Men sit on the bench as judges and deliver virtuous orations, while the degraded women whom they are in secret accustomed to meet in scenes of debauchery stand before them as criminals. A few years ago a judge died in a house of ill-fame to which he had resorted after spending the day in his official robes judging those who had offended against the law. The men who are our legislators and those who control the press actually tried to prevent the circumstances being made public, and it was regarded as shockingly bad taste to refer to the matter ; but those who are so anxious to preserve modesty have no compunctions of conscience when a woman is to be hounded out of society.

One of the straws at which the hypocrites now clutch in order to float above the flood of woman's indignation is the flattering suggestion that the condemnation of the woman who errs is the sincerest compliment to her sex. It is all because they have such a high opinion of woman that they are so

shocked when she is not quite perfect ! Man is naturally on a lower level, and so his fall is not so great ! The greater the nobility and the responsibility the more severe the punishment must be, and woman is such an angelic creature that it is dreadful to find her descending to the level of man ! What liars men are ! The very men who deny power and responsibility to woman because she is the weaker vessel, would excuse their brutality towards their fallen victims by pretending that it is due to their profound admiration for the ennobling influence of the ones who have not fallen !

The average Englishman expects his wife to toil all day at household duties, driven to distraction by the incessant worrying of children, and yet to be always tidy, and to meet him always with a smiling countenance and a cheerful greeting. The calm repose of a woman in the slavery of a Turkish harem seems far preferable to the perpetual work and anxiety of the wife of an English clerk, who is compelled to keep up a decent appearance on a very small income, and who finds that her husband is so entirely selfish as to be insensible to the miseries of her position. Let girls be taught to be courageous so that they may feel pleasure in facing the battle of life for themselves, and not sink helpless when left unsupported ; for there is no greater folly than that of depending on marriage as the way to secure a comfortable position. There are more women than

men in this country, as must be very evident to every one, so that many girls must remain unmarried whether they wish it or not; there is always the liability of the married woman to be left to make her own way as a widow; and multitudes of those who are married soon learn that they are more miserable than they were before. What position can be worse than that of a wife who knows that her husband is tired of her, and prefers the society of other women; so that she can place no trust in him, and can have no respect for him? She has to take on herself the whole burden of her helpless children; and generally endures a life of torture in silence until death releases her. Men know the advantage it gives them to have girls taught to look on marriage as the great object in life; for a girl who dreads remaining unmarried is certain to be meek and submissive before men, and this injures the position of those women who are making a bold stand for equal rights.

We must rise superior to fashion and custom before we can emancipate ourselves, and centuries of oppression have left us almost deprived of the power of appreciating our rights. At a wedding we acquiesce in the custom which pretends that there must be some man to give away the bride; for she is supposed to be the property of some man, and if her father is dead, some other man must go through the form of pretending to be her owner and of

giving her into the possession of her husband. Such a custom is destructive of self-respect at the very beginning of married life.

A lady on the stage presents a particularly humiliating spectacle when she permits herself to be led forward by a man, in response to applause which is meant entirely for herself. Let actresses insist on appearing before the curtain as independent beings. At a ball or a garden-party a lady is supposed to starve until some man volunteers to take her to the refreshment table ; she must act like a helpless fool without the right of going straight to the table by herself and ordering what she wants. These remnants of the dependent position of women are naturally galling to the sensitive, and they can be easily got rid of by concerted action. Many young ladies accustomed to travel by themselves are now able to laugh at the male friends who think them unable to get their own tickets, or look after their own luggage, or call for their own refreshments.

It is still generally assumed that every woman must be taken in to dinner leaning on the arm of a man, to signify that she has no right to dine except with his permission ; and she is expected to bow to him in acknowledgment of his gracious condescension. Those who are actors in this farce may not see how ridiculous they make themselves ; but to an onlooker it is evident that girls are thus insensibly accustomed to treatment which destroys the desire for a vigorous

independence. It pleases men to fancy that women are weak and delicate, and require support; and when women could only secure their food by flattering their masters, they were in the habit of pretending to be unable to eat, or to endure any fatigue, or to have any delight in freedom; and they played on the vanity of men by clinging to them as if unable to stand alone, and by swooning away gracefully in order that men might fancy themselves wonderfully superior. We have now somewhat improved on those degrading customs, and when we hear that a girl is delicate in her tastes we know that she is physically weak, or is acting as the inferior organisation to flatter some man; while if she tries to faint at a disagreeable smell or sound, we simply throw a little cold water on her instead of sympathising with her, and she does not do it again.

The improvement in the position of women is made manifest by the abandonment of the custom of holding by the arm of a man when walking with him; and the weak-kneed little suitor now shows his sense of the fitness of things by clinging to the arm of the girl who condescends to look down at him from her superior height. Since the idea of sexual equality has exerted its influence we see that women are becoming taller and stronger, while men are remaining stationary in growth, or even deteriorating; and it is becoming more preposterous every day for a tall graceful woman to submit to be treated

as an inferior by the contemptible dwarfish companion whose only claim to importance is his sex. It is quite time that the terms in common use to describe the relation of the sexes should be revised, and an end put to the employment by the male of a style of address which implies that he is somehow entitled to speak of the female as his property, and as depending on him for everything.

The female advocate of progress is doing much to place women on a level with men, but the influence of the ancient traditions is at work to counteract all our efforts. There are many schools for girls which openly proclaim their dislike of free competition as destructive of female modesty; and which claim to produce women more refined in manners, more amiable in disposition, and more estimable in character, than the women who have been trained by the progressive schools. The Church is naturally very anxious to prevent the higher education of women, and to teach girls to be docile and obedient; but there are also many ladies of great ability who are so imbued with the prejudices due to early training that they do all in their power to further the interests of the schools in which girls are taught that modesty and meekness are particularly valuable female qualities, much to be preferred to muscular strength and courage.

What is meant by modesty? Why should a girl cast down her eyes and seem to feel ashamed of

herself in the presence of a man ? It is only a relic of the old savage method of gaining from a man by guile what we cannot gain by force. The girl who has no money of her own pretends that she likes to be dependent on a man, and that nothing pleases her better than to have him acting as her guide and champion, and paying for her ; and his self-conceit then makes him pet her as he would do a dog that fawned on him. The girl who is earning her own living, and has money to spend on herself, knows the pleasure of being independent, and can look a man straight in the face as an equal.

A man's notion of modesty in a woman varies with the country he is in, or with the degree of decency in his own disposition. The Spanish girl may smoke without being considered immodest, while the English girl with a cigar is denounced and shunned as a dangerous innovator. Men say they smoke to soothe their nerves ; and yet they cannot see the injustice of forbidding girls to smoke, whose nerves are far more sensitive and more likely to need soothing. The dress that is regarded as becoming on a lady cyclist would be too ample for a female gymnast ; and whether a man looks upon it as modest or immodest seems to be a matter of chance. No one objects to a man appearing on the stage dressed only in tights, but when a woman appears similarly attired she is looked upon as a shocking example of depravity. The difference is in the nastiness of the

male mind, and in the old teaching that a woman must always be ashamed of herself. The woman in tights must have some imitation of petticoats, though the most rudimentary common sense shows that the petticoat ought to be on the man. Why are all these priests and nuns forever trying to make girls believe that there is something odious and abominable in the form that Nature has given them? The man who wishes to be a great artist paints the female form quite nude, and poets rave about the female form divine which must never be seen. We are expected to blush and pretend to be ashamed of ourselves before men, though the moment they turn their backs we are laughing at their stupidity.

Men think we are pleased by their flattery, and that we cannot see the hollowness of the compliments they pay us when they are trying to gain some advantage by playing upon what they regard as our weakness. The modern schools teach girls to criticise an object before admiring it; and many of the male objects are as little able to bear criticism as their compliments. In spite of the advance of education there is no country where the flattery of men is more glaringly insincere than in the United States, where the men have not even simple respect for the women they flatter. If a woman is blind to her own defects she can see well enough the absurdity and insincerity of the fulsome adulation lavished upon the least deserving of her acquaintances, and she may

learn something of the private conversation of the flatterers. The plain and sickly girl, who in private is truthfully described as a horror, is spoken of as a charmingly sweet and beautiful flower; if her nose is so small and knobbish as to be a deformity, it is described in the papers as daintily upturned in the most charming manner; when her nose is an unsightly hooked prominence, it is alluded to as a strongly marked feature indicating great strength of character. The lanky, ungainly woman is expected to smile with pleasure when complimented on her figure, though the lie is so glaring as to be an insult to her intelligence. We are now alive to the meaning and object of all this flattery. A few sweets no longer silence our demand for justice, or our inquiries into the moral character of those who flatter us. We ask who supplies the money that is so lavishly spent by the so-called fallen women of New York and Chicago?

Every year shows an advance in the development of woman and a degradation in the condition of man. We have now displays of cricket and football by girls, and the sneers of men will soon have to give place to silent mortification. The public are apt to get their first impressions of the ability of women in games like cricket from a contest between slum girls willing to hire themselves to make a ridiculous show, and the weak ungainly figures are ridiculed as representatives of women; but when tall strong young ladies enter the lists after adequate training the male

critic will become quite humble. Boys who have had the advantage of training and practice from childhood may easily enough beat girls who have never attempted the game until grown up. There is not much tendency now to make little of the ability of girls at tennis and golf, since many youths are easily beaten by them; and public opinion will at once change when a team of ladies defeat a male team at football. Instead of laughter at the awkwardness and timidity of the girls, we shall then have pretended anxiety for their safety, and expostulations against their incurring risk of injury.

One of the latest advances we have made is that of establishing a branch of the volunteer medical staff corps for women. This scheme raised much opposition, and many sneers were levelled at the originators, who were described as unwomanly and as aiming at work for which they are physically unfit. It was said that women have not the physical strength to carry the wounded off the field of battle, and that they ought to be content to act as nurses. Let those who prefer to be nurses be so; but why deny to those of us who prefer the more dangerous and arduous duty the opportunity of proving our ability? A single woman has proved herself able to catch a burglar, and she has to learn to defend herself; and if we are prepared to take the same risk as men, and to endure the same hardship, it is absurd to say we are not able. Those who talk of our weakness are strangely blind

to the physique of the girls around them. African travellers admit that women are of great value for carrying baggage in the most difficult expeditions, besides performing other duties ; and the women of this country are quite able to perform their share of hard work in any military campaign. We have now secured an instructor for the female volunteers, and the movement is growing rapidly.

Women must not be hampered by any restrictions in developing their natural gifts ; and it is surely the interest of mankind that the mothers should be as accomplished as possible. The last great argument against granting perfect equality is that all questions are ultimately settled by physical force, and that women are unfit for military service, and must therefore be content to remain like children under protection. What reason is there to suppose that a woman is unfit to be a soldier ? In the backwoods the single woman cannot wait for the assistance of some man when her property is attacked. She defends herself ; and it is only because women have not been taught to depend upon themselves that they have no confidence in facing danger. The meek submissive woman makes the best slave for man, and therefore he has always tried to prevent her from developing her combative instincts, which always tend to make her rebel against oppression.

One might fancy that the only people possessed of logical minds are the savages of Dahomey. Other

nations profess to act in a natural and rational manner, and yet in times of war the women are always classed with the children as a source of weakness and anxiety. They are to be guarded as helpless invalids. Have men never heard of the fighting ability of a she-bear robbed of her whelps? Does the tigress retreat helplessly before the hunter, and depend upon her mate to do all the fighting? Even the tiniest female bird shows no sign of hesitation in defending her nest. Where in the whole lesson of evolution can we find any warrant for the refusal to enrol women as soldiers? All nature teaches us that the female is quite as ready as the male to fight when necessary, and that her fierceness is often to be the more dreaded. Centuries of degradation by slavery have made her willing to acquiesce in the passive part allotted to her, but the necessity of earning her own living is beginning to awaken and develop her dormant fighting qualities.

Women have sufficient sense of the ridiculous to care nothing for the absurd quarrels which greed and jealousy produce among men; but in case of war, which affects the interests of women, a country is leaving a great part of its fighting strength unutilised when it neglects to enrol its female citizens as soldiers. Those who have not yet learned the tendency of the age to equalise the sexes ought to see how the female children in some schools can go through their military drill. There is not only

remarkable precision and accuracy in all evolutions, but there is also intelligent interest and positive enjoyment in the performance of tasks which the male soldier often finds monotonous and tiresome. Why should those girls not be taught to use the revolver and rifle with skill and efficiency? Men are afraid of a revolt among their slaves; but there are already many ladies who practise rifle-shooting. The only nations that will be able to endure in the future will be those which can secure the cheerful co-operation of all citizens without compulsion; and women must either be treated with perfect confidence or as enemies. Tyranny of any kind will lead to anarchy and dissolution, since the oppressed will no longer be in dread of death, and therefore it will be impossible to hold any society together except by perfect justice. When women are permitted to feel that they are the ruling power in the state, they will not fail to support and defend it; and the women of the future will be able to make their physical as well as their moral strength a terror to all their enemies.

Woman has been crushed into submission and treated as a slave in every age, and brute force mocks her call for justice. The female child with her sensitive organisation shrinks in disgust and terror from the rude jests and brutal horseplay of her male companions, who find enjoyment in pursuing her as a hunter pursues a frightened deer; the innocent

maiden, expecting to find everyone as guileless and faithful as herself, is betrayed and left to die an outcast by those who promised to protect and love her ; the wife must sit in silent misery among her starving children while her husband spends his wages in scenes of drunken merriment and revelry : yet the laws made by men provide us no redress. Religion is employed to add another chain to the enslaved woman, by accomplishing the debasement of the mind as the body has before been humiliated. To the Moslem woman, the mosque has no inviting portal, but proclaims her uncleanness, and even grants her no place in the heaven of the future except as the abandoned instrument of lust ; the priest of Rome sees the need of utilising the ability of woman for his purposes, and pretends to open heaven's gate to her, but only on condition that she will remain always at his mercy by keeping her inmost thoughts laid bare for his inspection ; the Protestant is well aware that no real progress or happiness can be had without the aid of woman, and she is cordially invited to assist in religious work, if she humbly professes to believe that all the sin and suffering of mankind are due to her depravity. In the physical, in the mental, and in the moral world woman is still treated as an inferior ; and if she would obtain ascendancy she must by one tremendous effort reverse the basis on which all laws relating to her sex are founded.

CHAPTER III.

LACK OF SYMPATHY.

By ROSALIND.

I HAVE begun a dozen sheets and torn them up again in my attempt to reply to the question, What is the Burden of Woman? It seems such a harsh blunt way of stating the subject. I am not satisfied with the present relations of the sexes, and I know that some of my friends are very dissatisfied, but I don't like to say that we feel under any burden.

When I sit down to give a regular account of what I think of the grievances of women, and to point out the abuses that bring misery upon them, it seems easy enough to make a number of complaints; but when I try to explain how I would remedy the evils complained of, my statements become dreadfully contradictory, and I find it impossible to shut my eyes to the fact that women are responsible for many of the greatest evils. If I am to be the mouth-piece of the average middle-class Englishwoman, she will not have her views very definitely formulated; but as I *must* give my thoughts on the subject I shall try to do so plainly and honestly.

My career has been more varied than that of most girls. Although born in the country, I spent my early life with an aunt in London, and at seventeen I was an enthusiastic admirer of the women who were fighting for their rights. Miss Jex Blake seemed quite a heroine to me, and I went with my aunt on every possible opportunity to meetings addressed by such talented speakers as Mrs. Fawcett, Miss Helen Taylor, Miss Tod, Mrs. Josephine Butler, and other leaders of the great agitation for reform in the relations of the sexes; so that I became very familiar with the disabilities and wrongs of our sex before I was twenty, and some of my letters on the moral superiority and civilising mission of woman were considered worthy of publication. I even went so far as to advocate the exclusive employment of women doctors by women, and expressed great indignation at the selfishness of men in thrusting themselves forward to attend women regardless of all considerations of modesty and propriety. I thought it quite impossible that I could ever change my views on that subject; but now it seems to me that what I then said was the hasty utterance of a girl who did not know the meaning of her words. Thus I cannot claim to be a reliable advocate on any side, since my opinions depend on the stage of mental development at which I have arrived, and have so little fixity that they are liable to be modified by every new experience or different aspect of life.

One must be cast in a very rigid mould to retain the same opinions at thirty as at twenty. Some of my friends try to tease me by alleging that the change in my views with regard to lady doctors is due to the fact that my brother George is a medical student; but the real cause of the abandonment of my former position was an attack of typhoid fever some years ago, when I meditated more seriously upon many things than I had ever done before. When George was a boy I had often protested, though half in fun, that if ever I had a serious illness I would just have a nurse to attend me if I could not have a lady doctor. When I was really ill it seemed very delightful to feel that a man was anxious to do everything in his power to help me, and I thought how horrible it must be to be like an Indian woman, who might be dying in agony while the men who could relieve her would on no account go near to assist her. After all, there is nothing a girl prizes more than the love and care of her father; and our old doctor really seemed to think as much of me as if I had been his own child. In the face of the misery and sin in the world it is best that we should help one another all we can; and I trust the time will never come when English girls will cease to have confidence in men, or Englishmen cease to sacrifice all personal feeling when a woman needs assistance.

We never know how our words may be treasured

up against us, or what our influence on the young may be, and sometimes it seems as if the best intentions lead us astray. I had often explained to George how women are deprived of equal rights, and proved to him that his old sister was much cleverer at learning than he was. Now he is a man, and a nicer fellow could not be found, but I hate to hear him repeating the things I used to tell him. There are several young ladies I know who admire him very much, and, in fact, he would be a favourite in any society; for he is quite an athlete, and very handsome, and can talk most charmingly when he likes. Instead of making himself agreeable he hurries out of the presence of ladies, and declines all invitations to parties intended to bring the sexes together. When I told him one day that he would never succeed as a doctor if he did not make himself agreeable to the mothers, and that he must marry and settle down in a few years, he replied quite rudely that he would rather hang himself than live under petticoat government, and that he intended to be an army surgeon just to get out of the way of women. Yet I am sure no woman could help liking him, though I used to tell him that no woman would be attended by a man unless compelled by necessity.

It may be the duty of an elder sister to train her brothers, but how is she to do it? I used to ridicule the conceit of a youth who insisted on his sweetheart taking his arm, and George quite agreed with

me. Now I am living in the country, and on a dark night in a lonely lane it is comforting to take the arm of a big brother, but there somehow seems a gulf between us that makes me afraid to do so, and George would never dream of offering me his arm. His disposition is a continual puzzle to me, and want of sympathy between us is my great sorrow. I feel that the tendency of both sexes to substitute criticism and fault-finding for love and confidence is at the bottom of much of our misery.

There is something very wrong in the state of society when young men plan their future without thought of marriage. I used to be very dogmatic about the charms of a single life, and the blessedness of freedom to women ; but in spite of all reasoning to the contrary, and the good advice of married people not to set my heart upon marriage as necessary to happiness, there is no use pretending that I am content with celibacy or feel delight in being independent. I hate the prospect of being independent, and I would rather work to support a true husband than continue all my life unmarried.

I am miserable because I want the sympathy of a good man ; and my reason tells me that women can best help one another by persuading their brothers to marry. How can it be done ? A very nice girl that George was more agreeable to than to most others, thought that she would gain his admiration by distinguishing herself at examinations. He actually

cares much less for her than when she was ignorant ; and when I suggested that she would be a very suitable wife for him, he asked me if I thought he was such a fool as to marry a woman to torment him about algebra, or to criticise his pronunciation of French. I said perhaps he wanted a wife with money, as that would help him in practice ; but he replied that he would rather live in a mud hut than with any woman who had reason to say she was in any way his superior, and that he had much more admiration for girls who worked to support themselves than for idle, useless women with money. Then I tried to humour him by saying what a nice girl a clever lady teacher of his acquaintance was ; but he told me that it would be ridiculous to ask a girl to give up her own career and a good income to take the risks of married life, and that the man who did so would be very uncomfortably reminded of his selfish folly if he failed to make a good income. I had often said the same thing myself in former years, and now George seems to have got it into his head that a married man must live in daily dread of being criticised, or lectured, or sneered at, or blamed for bringing poverty and suffering on a defenceless woman. All the letters ever I wrote on woman's place in society contain no hint of a way out of the difficulty ; and, indeed, make men seem doomed to keep themselves and other people miserable.

I used to speak very strongly against the selfishness of old men who tried to persuade young women to marry them ; and now I rather feel that an old bachelor is selfish because he does not offer to share his home with anyone. Whether is it a greater source of misery to be courted by an old man or to be shunned by him ? When we are young we cannot understand the thoughts and feelings of the old ; and now I appreciate the advice of my mother when she told me to speak less until I had more experience. There are not many lonely women of thirty who would not be glad to marry an agreeable man very much older, and it is not so unreasonable as I used to think. In fact I know some women who have had the cloud removed from their lives by such unions. One intimate friend of mine married a man twice her age. I condemned the match strongly at the time ; but then she had the greatest admiration for the man, while I knew nothing of him. Now she has a comfortable home, a husband who thinks her an angel, and two darling children, while we who criticised feel solitary and humble in her presence. According to my old notions she will be left a struggling widow by the selfishness of an old man, but if I told her that now she would never forgive me ; and I have not the least doubt that if her husband becomes helpless she will think it happiness to nurse him, while I shall certainly not feel happy because I have nobody to nurse. It would

be more satisfying to lavish love on a grateful old man than on a cat.

I know a man who agreed with me that it is not a fair arrangement for the husband to be twenty years older than the wife, yet he thought more of a girl half his age than he did of anyone else; and I have no doubt she admired him very much. He was continually arguing against his feelings, and talking about the necessity of following the guidance of reason; and the result was that he never married. The girl died. Would it not have been more satisfying to both if they had been married? His superior knowledge and care might have saved her, and now they would be enjoying life.

Some people say that it is quite impossible for a woman to really love a man many years her senior; but my experience rather tends to make me believe that there are many young women who would feel the most satisfying happiness in being married to men who are generally supposed to be too old for invitation to youthful social gatherings intended to introduce eligible partners. There are young women who cannot find a completely satisfactory ideal except in a man possessed of knowledge gained by experience and reflection. There is a love which demands someone who can be revered as instructor and guide; and that helps to explain the choice of some who become nuns.

No doubt the majority of women are not anxious

for marriage as a means of mental improvement ; but there is infinite diversity in the ideals of girls, and in the sources of happiness. One demands a sensual life of thoughtless gaiety ; another finds delight in the care of a household, or as comrade to a brave man ; while another wishes the calm protected life of a recluse and the society of the experienced.

One of the marriages which was said to be outrageously unreasonable from a girl's point of view was that of Princess Emma to the old King of Holland. Some strong language was employed to denounce the sacrifice of an innocent child for the gratification of the ambition of friends and the satisfaction of the morbid desire of an old sinner. Many years ago I saw the Dowager-Queen Emma looking really splendid, while her charming daughter was so modest and blooming that I longed to kiss her. I could not help thinking that it was well the Princess Emma had married the old King.

It is said that the radicals of one generation are the conservatives of the next ; and I am already feeling quite out of sympathy with many of those who are the apparent successors of the reformers of the past. The last time I went to hear a woman lecture on the wrongs of her sex, and the steps necessary to secure redress, was several years ago when a clever American woman related some of her experiences and struggles. The moral atmosphere was stifling to me, and it was with a great sense of

relief that I escaped into the open air when the lecture was finished. The talk about the scientific breeding of men and women seemed to me revolting, and I cannot understand how any woman with any respect for her parents, or any sense of the mysteries of life, could stand up to speak of such things in such a manner. Our old dairy-woman would have been disgusted.

The lecturer was apparently a strong, well-built woman, and maybe a model wife and mother. I have often myself spoken of the need of healthy mothers, and the terrible calamity it is to bring puny delicate children into the world by the neglect of the most obvious laws of health ; but mankind are more than cattle. A mother may have had the advantage of having been reared in the backwoods ; her bones may be big and strong ; her brain may be of the most intellectual type ; all her teeth may be perfect ; and yet her sons may be a curse to the community. The true value of a woman is never known till her sons have proved themselves noble men ; and when we study biography we find that the great benefactors of mankind have very often been the children of parents who would have had little chance in physical competition with the rude animals that would drag humanity in the mire.

I may be accused of evading the question which I was so anxious to discuss years ago ; and I certainly feel that increase of knowledge makes me less

disposed to dogmatise. Indeed I sometimes regret that my mother's advice was not followed by coercion sufficient to prevent my discussing subjects which I could not possibly understand. Life in the country is a great education, and at the age of greatest activity I was kept in the artificial surroundings of the town, so that I had no sense of the real nature of the great problems I heard talked about. My aunt was a spinster who spoke of men as if they were our natural enemies, though I believe the secret of her disappointment was simply her own selfishness; for I learned that a very estimable young man had once made love to her, and she had refused to entertain his suit until his circumstances had improved. As the ideas she had of the income necessary to begin married life upon were beyond the reach of her lover, he naturally sought a wife elsewhere, and then my aunt's whole soul was filled with bitter indignation at his faithlessness; though the poor man could not possibly have provided her with the home she wanted. I used to think that the man must have been a poor spiritless fellow or he would have done something magnificent to prove his love; but now I have learned that every man is not able to become a millionaire even under the stimulus of love. Besides it is strange that a woman like my aunt who expected her lover to do wonderful things in the way of making money never did anything herself.

I lately made the acquaintance of the man who once seemed likely to become my uncle, and really he ought to be very thankful for his escape; for my aunt would have been continually wanting him to shine in society for her glorification, and now he has a quiet home where he enjoys himself immensely with a wife who is proud and happy in his love. It was quite a treat to spend the summer evening with them and their children in the garden, as they are able to find more pleasure at home than thousands of wealthy people can find in visiting foreign countries.

The work of a reformer was disappointing. For a time there was excitement in attending lectures and in studying the literature of the new crusade. Miss Helen Taylor, Miss Todd, and several other well-known public speakers seemed to stand out high above all the preachers of the day in my youthful imagination, and I longed to be able to take my stand on the platform beside them. Disillusionment came when I was brought in contact with the working side of life. In company with another young lady I determined to set about canvassing and slumming; and we soon found that our greatest difficulty in removing the miseries of women was due to the women themselves, and not to their political status. We were often listened to much more respectfully by the men than by their wives; and the filthy condition in which some women kept their homes made me

think that it would be better to teach them to wash than to give them votes. In fact it was impossible to give a satisfactory answer to a beer-sodden mother of several dirty children when she asked in the rudest manner what good a vote was going to do her. The first essential is certainly to have a clean home.

The brutal oppression of women by drunken and lazy husbands calls loudly for remedy, and yet I found myself drifting into sympathy with the men. It was pathetic to find that the rough, badly-clad labourer, whom I had regarded as the embodiment of wickedness, was accustomed to go out at five o'clock every morning, hungry and cold, to struggle and toil through the long day, that he might bring home money for the wife who did not even provide a clean room for him. The self-denial and kind-heartedness of some costers I met affected me very much, and quite altered my opinion of that class of men. It is quite a different thing to see a man in the turmoil of business, when he is eagerly watching for every chance of gaining a penny, and to see him in his home distributing the little gifts he has obtained for his children.

The necessity for the better training of girls impressed me greatly. I went several times to the home of a superior workman who was a steady temperate man, and who gave his wife more money with which to keep house than is commonly provided by men in his position, and yet his home was

so disgusting that it was with difficulty I could bear to remain even a few minutes in it. His wife was not a drunkard, but was simply lazy and filthy. She was not ignorant, and ignorance might really have been bliss, for she spent much of her time in reading novels. The ashes were allowed to accumulate in the room for a whole week without disturbance, and then there would perhaps be a hasty removal of part of them in response to the complaint of the husband. If the man attempted to clean the house his wife felt insulted, and made herself disagreeable. A child became ill with bronchitis, and naturally was made much worse by the ashes and smoke and bad smells. When he was in a critical condition his impatient tossing disarranged the bedclothes so that he became uncovered. The weather was very cold, but the mother was immersed in a novel, and so the poor child was allowed to receive a chill which caused his death. How are we to remedy the evils caused by such women? I often wondered that the husband did not seek cleanliness and comfort in the public-house, for he had been reared in a clean bright home, and his mother could not bear to enter his house.

My early days had been spent in a very happy home in which my father reigned supreme, with my mother as the most faithful guardian of his supremacy; but though he was supreme, he was the slave who was ever ready to make any sacrifice to gratify his

wife or children. I had never thought of a respectable home without a father : and I still think that nothing short of downright wickedness could induce anyone to do anything that would tend to undermine the supremacy of the father in the home when he is a good man. I well remember how pleased I felt when friends said I was like my father, and how delighted I was to go on excursions with him. Now it began to occur to me as very remarkable that so many of the distinguished ladies who took an active part in the crusade for the rights of women seemed to think of the father as a necessary but objectionable wage-earner, and not as the central figure of the home. Their experience cannot have been similar to mine ; and their notions of the means necessary to produce happiness did not agree with mine. The first point is to have a correct idea of the home ; for no political or social reforms can secure the happiness of people who suffer from family discord.

Before I had gained much experience it seemed disgraceful for men to insult the female reformers by describing them as social failures, and I was indignant at what I described as the petty slanders launched against the victims of unjust laws by the friends of the oppressors. I attempted to reply to the criticisms of some friends who asked me how much value the talk of a woman is if she is not able to make her own home happy, and how many of the reformers are good wives and mothers ; but the more

I inquired into the matter the more unsatisfactory it appeared. It is not much of a triumph for a woman to gain public applause and admiration, and to make home unbearable for her husband ; and it is strange that so many lady lecturers are practically homeless. My mother always told me that a man becomes very much what his wife makes him, and that a really good woman will make her husband look upon home as the refuge from the ills and worries of life ; but some of the reformers with whom I associated seemed rather to try to make home a hornet's nest for a husband, and would destroy the family life which is the foundation of national greatness.

Each sex ought to find happiness in the society of the other ; but, instead, each seems to distrust the other. I used to think there was a great and urgent demand for separate railway compartments for women who longed to escape from the attentions of men, and to be secure from outrage ; but now I really believe that men shun the society of women more than women shun the society of men. I have frequently seen the door of a smoking carriage closed to prevent the entrance of a woman, even when she said she did not object to the smoke ; and men have publicly declared that they go to the smoking compartment to escape from women. A young married woman of my acquaintance told me that she one day got into a compartment where the solitary occupant was a gentlemanly-looking young man ; but instead

of being pleased to have her company, he quickly left the compartment and entered another, although the train had started. He seemed to prefer risking his life to being alone with her.

As my younger sisters had married and gone abroad, it became my duty some years ago to return to country life in order to assist my parents in their struggle against agricultural depression. I was still fond of advocating what are called advanced views, and I felt some satisfaction in thinking how I should surprise the country people by my superior knowledge and argumentative ability. Pride goeth before a fall; and before I had been many months among agricultural labourers I was afraid to venture any remark on the equality of the sexes. There was a very energetic dairywoman with whom I came much in contact, and as she was most pleasant and good-natured I opened my heart to her, and explained the opinions held by the pioneers of female emancipation. Her mode of reply was not such as would suit a refined audience, and her illustrations were decidedly coarse. "What stupids they must be to be sure," she said; "the kind of John Bull they would have in the country wouldn't hold his own long. Did you ever see a bull that let himself be mastered by the cows? If I had a cow that kept annoying the bull I would fatten her for beef, for such a cow isn't fit to live."

Whenever I ventured to allude to the equality of

the sexes, or the rights of woman, I was met by some gross reference to the ducks and the drake, or the cows and the bull, or the hens and the cock, until I was glad to preserve silence on the subject. One day I saw her little boy of ten chasing some girls older than himself like a young savage, and I suggested that he ought to be whipped, as no one could expect that men would treat women with deference if they were allowed to act as their bullies in boyhood. She replied that she did not wish to have her boy's spirit broken ; and, on my remarking that a little breaking of such a spirit might be the best thing for him, she said that girls would much rather be chased by boys than be paid no attention. She wound up by asking me what good a bull would be if his spirit were broken, and informed me that the smallest bull ought never to give way to the biggest cow. Such a method of discussion had not been practised at Exeter Hall, and was not to my taste, so I was compelled to avoid any remark that might afford an excuse for this particular style of applying the teaching of nature ; for I soon learned that the dairywoman took a delight in bringing all my theories into contrast with the natural life as seen on a farm.

To many of my town friends it would seem that country folk are less modest than those reared in towns because they sometimes employ language which would be considered shocking in a

drawing-room. We have all to learn by experience, and I had to learn that the most polluted mind is often concealed behind the polite exterior.

One of my earliest acquaintances in London was an American girl to whom I felt drawn by the moral courage with which she informed a gentleman at the dinner-table that she would rather die than be treated by a man-doctor. It seemed a strange and bold remark to make, and everyone present except herself was evidently anxious to avoid such a topic; but I thought she must be a reformer after my own heart, as she was so anxious to enforce her views, and so fearless of giving offence in the good cause. Thus we became intimate companions for a short time, though I never felt quite at home in her company.

I was soon surprised to find that my new friend had no real decency, and that she even laughed at modesty as something unnatural when girls are alone, but demanded by society when in the presence of men. When I said that shame is an essential element in the nature of a good woman, she dryly replied that such a remark would go down well with the men; and yet she blushed and hung down her head with apparent confusion when a man said that the thinness of the bare legs of Indians would give one an erroneous impression of their power of endurance. As we became more intimate I found her companionship very polluting, and discovered that

she was abominably indecent. Fortunately for me, we found it impossible to agree, and each sought more congenial society. I say fortunately, because this teacher of modesty induced a quiet elderly man with a large family to take her to the seaside where they lived in rooms as man and wife, and a scandalous divorce case was the result.

There was something in my early training that mademerevolt against untruthfulness and immodesty, and so preserved me from many dangers which I did not really foresee. A stranger might have thought my caution the result of knowledge and judgment, but my shrinking from that which tended to defile seemed to me instinctive; and this was owing to the purity of the atmosphere to which I had been accustomed in childhood. I scented evil before it was apparent; and the thought of my father always made me ashamed of anything which I felt could not meet with his approval. Perhaps it would have been better if he had restrained me more, and had not been so calmly certain that it would do me no harm to find my own level and to learn by experience. If he had positively forbidden me I should not have joined in the agitation for female suffrage, but he seemed to take no interest in the question, and only praised my cleverness when I tried to convert him. My mother never talked much, but she would sometimes say, "All the reforms you can make will never bring happiness if there isn't Christian sympathy

between men and women; and when there is that nothing else seems of any consequence."

I had often felt provoked at the conceited airs of boys, and so I said to the dairywoman that young men would become less conceited when girls were better educated, and were able to get good situations by open competition. To this she replied that loss of conceit in himself is one of the very worst things that can happen to a boy, though it makes him very disagreeable when he has too much of it. "What woman wants a man who has no confidence in himself? There's no chance of good chickens if the cock hangs his head and the hen tries to do the crowing."

I must confess that I seldom feed the fowls without thinking what a splendid fellow the cock is. He is a most wonderful example of self-denial and generosity. Even when he must be extremely hungry he does not attempt to help himself until satisfied that all his female folk are enjoying the feast; and when there is only a special tit-bit which is nearest himself, and the desirability of which he plainly recognises, his great anxiety is to call the hens to enjoy it while he stands aside without the least envy or regret. I know there are women who will say that men do not display self-denial or generosity, but I have always found that the women who talk about the selfishness of men are themselves nasty selfish disobliging creatures. I have often felt ashamed of my own apparent selfishness in the

presence of men who were putting themselves to much inconvenience to make me comfortable ; and yet I have no doubt they were speaking quite truly when they said that the trouble was a pleasure to them. The most savage men think first of the safety of their women, and are rewarded by shouts of gratitude for conduct that we foolishly may think brutally selfish. I am almost disposed to say that the special curse of the modern woman is ingratitude.

I have become convinced that girls make a great mistake in fancying that it is permissible for them to assume aggressive airs. We are all animals, though we are more than brutes ; and the genuine male animal is not intended to be submissive to the female. It is stupid to think that girls could do all kinds of work as well as boys if they were only reared in the same way. As the dairywoman says, the bull has a harder head and a thicker skin than the cow. I was once foolish enough to talk about the equality of the sexes, but my talk was the shallow babble of youth and inexperience. Woman is not even undeveloped man, as is sometimes said. She is the complement of man. Each must seek something in the other to attain completeness. No woman can supply the thrilling thunder of the deep bass voice which adds so much to the charm of music.

How then are we to decide whether the husband or the wife shall have the final voice when important decisions have to be arrived at ? There cannot be

stability in a family which has no head. Nature does not really leave us in any doubt, but teaches us that the male and the female have special peculiar duties. The female is necessarily in a more or less dependent position, and must rely upon the male for protection and support; and we cannot help admiring the devotion with which even a fox will scour the country to provide for his mate when she is occupied with her young. It is only the silly ignorance of those accustomed to see babies provided with feeding-bottles that causes some women to ignore the fact that the great natural duty of the female must be devotion to her children, and that it is idiotic for her to cease to regard man as her protector.

It is positively cruel to teach a girl that she ought to be proud to be self-reliant and independent, and that she is to regard boys as competitors. Disappointment and regret are certain to be her lot; for it is the woman's dependence that calls out the best qualities of the man, and the girl of independent mind represses the qualities in man which ought to be developed. There is often a terrible reaction to the unnatural attempt to be self-reliant, and the woman who boasted of her independence sinks to deplorable depths of dependence; or she may accept a contemptible parasite for a husband.

True men cannot bear women who pretend to superiority, and a true woman looks with scorn upon the effeminate man. In a country life we are face to

face with eternal and unchangeable laws, while in the city we conceal truth from ourselves by artificial arrangements and conventional lies. In the city we are so surrounded by restrictions and protected from enemies that we forget the final appeal is to physical force, and that our moral rights are secured by enlisting the majority of the strongest men on the right side. Strength must ultimately rule; but women who seek influence by either physical or mental strength have lost their womanhood. Her power to influence men lies in submission.

I often said that man makes woman his slave until he has been refined and civilised by her superior nature; but I now see that this is absurd, since slaves have never in any age exerted any elevating influence, but quite the contrary. Man himself must have been elevated, and must have desired a true companion. Adam must have desired the perfection of Eve.

When we are in pursuit of a hobby we can find illustration everywhere to verify our theories; and I found plenty of examples of the tendency of man to enslave woman. The savage sits idle in the sun while his women are toiling in the fields or preparing food for his enjoyment. Even in these countries at the present day one may see the wives of fishermen staggering along under heavy loads while their lords and masters are gossiping as they mend their nets. Such examples are often quoted to prove that men

always tend to compel women to perform the most disagreeable and laborious drudgery; but my father remarked to me one day that there is another explanation of the apparent tyranny. The men and women have agreed as to what are the most appropriate functions for each to perform under special circumstances in order to secure their children. The savage woman desires before all that man shall be between her and enemies; and her adoption of the part of bread-winner seems to her the natural and sensible plan to enable him to be always ready for a fighting expedition. The safety of the children is the first consideration; and the mother would regard the father as forgetful of his primary duty if he were absorbed in common toil that would stiffen his limbs while an enemy might possibly be approaching.

In the case of our fishermen, the woman knows only too well the dangers of the sea, and the importance of preserving for the men all their energies to meet times of emergency. The heroism of a Grace Darling, or the ability of women to swim, is of no value to prove that the children could rely for food on their mothers if the work to be done involved exposure to wet and cold without possibility of obtaining rest or comfort so long as stormy weather continued. Women and men placed under natural conditions soon agree as to the part that must be allotted to each in the interests of the children.

Boys ought to be taught from childhood that it is their part to be protectors ; and girls ought to be taught to be the comforters. One of my greatest mistakes was in treating George as if he always needed my advice and protection ; and it was only natural for him to resent my continual interference with his plans. We cannot expect a manly boy to submit to be trained in an effeminate way ; and, when a boy has not sufficient strength to break away altogether, he can only be degraded into the spiritless dependent man who is the disgrace of his friends. How many mothers lament when too late the cowardice, and deceit, and dishonesty of their sons, who might have been brave and upright men if their lives had not been blighted by being reared like girls.

Instinct teaches us to admire the man who is strong and courageous, and the woman who is loving and tender. Not long since I was in a company when a young lady remarked that she had been to a concert at which one of the singers seemed very sad ; and she added that he monopolised most of her attention because he seemed so sad. That was a true woman, for her first thought was to comfort the sorrowing. A typical man would probably have denounced the sad-looking musician as a wretched poltroon, and perhaps would have been right ; but the true woman seeks first to relieve distress, and to reason about the wisdom of her conduct afterwards. It is only by obtaining both the male and female

view that we are able to guide our conduct aright. The woman needs the man to save her from becoming the victim of a hypocrite ; and the man needs the woman to stimulate his sympathy. Woman needs man strong enough to rely upon in times of weakness and danger ; and man wants woman to comfort and nurse him in sickness, and to have motherly love.

In the United States we can study the result of teaching women to be competitors of men ; and the family life does not seem improved by the system of education. There are of course many most estimable mothers and delightful families in the United States, for no country could be great without them ; but they are being pushed into the background by the self-assertive female, who is the great cause of celibacy and profligacy among American men. I once met an elderly American who felt that patriotism required him to advocate strongly the combined education of boys and girls, and also the promotion of free competition between the sexes. He became quite emotional when speaking of the devotion with which he would have sacrificed his life for some of the girls when he was a boy. He was a strong and handsomeman, and I expressed my surprise that he had remained unmarried, especially after he had obtained a comfortable income. His reply was sharp and bitter, and in strange contrast to the tender feelings called up by boyish memories. " Petticoat government don't suit *me* ! You don't find *me* knuckling

under to a woman!" The unfortunate man's idea of married life seemed to be a continual assertion of superiority by a woman, which he could not help loathing; and yet he had evidently a great longing for a happier condition than the solitary life he was leading. He died a solitary wreck among strangers, and that was the result of the impression made upon him by clever women.

American men are always ready to speak in public of their women as the most angelic beings capable of existing; yet they do not seem anxious to marry the angels, and do not seem to have a very happy life when they are married. Life to them consists very much in toiling incessantly that their wives may "boss the show." Quite lately an American lady writer complained of the annoyance which husbands cause to their wives by walking beside them like whipped curs longing for a chance of escape. Some years ago at a public meeting in New York where the tendency of men to remain unmarried was under discussion, a speaker said that one of the reasons is that men have not confidence in the women. This statement was received with applause. In England the speaker would have been compelled to apologise; and I hope the men and women of England will always be proud of each other.

If we could all be honest and sincere there might be universal happiness, but women seem compelled

to be hypocrites. When a girl is longing for a loving glance from a man, and even when the mere pressure of his hand sends a thrill of emotion quivering through her whole frame, she speaks with studied calmness which seems to him the expression of cold indifference. After he is gone she frets herself into utter misery because his voice remained as passionless as her own. Why should she have such a dread of betraying her feelings? Juliet made no secret of her love for Romeo, and the intensity of her love only stimulated his. Why do we all feel delight in the story of Romeo and Juliet, and yet shun the girl who acts as Juliet did?

It seems to me that the sincere woman is made to suffer by the conduct of heartless flirts, who lead men to fancy that female expression of affection has never any genuine depth. The flirt is often able to look so earnestly and sweetly on her admirer that her beaming eyes and bewitching smile seem to him the natural outcome of a pure and trustful heart; and when he learns that the fascinating smile and tender glance can be put on at will to conceal a selfish purpose, or an act of base deception, there may be a loss of confidence in women, and a dull contempt and hatred may arise in one who has been so imposed upon. Some men are easily deceived by anyone who pretends interest in their hobbies, and a man in trouble is as grateful for sympathy as a child; but the disposition becomes soured when it

is found that there was no sincerity in the expressions of sympathy.

Many girls are taught to regard men as fish that are to be caught by studied guile; and this is a cause of much life-long misery. The barbs are concealed, but after the bait is swallowed they cause pain, and there are violent efforts to escape. The law kills the self-respect and moral uprightness of a man when it binds him to a woman who has gained him by deception; and the Church is profaned when it is employed to give an outward sign of respectability to such a mockery of marriage. Hypocrisy is soon detected when the woman is seen without her paint and feathers. Fine phrases and pretty compliments are seen to be the coverings of treacherous plots; there is for a time the misery of deceiving and being deceived; and then the divorce court attempts to cure the plague by scattering the infected people among the healthy.

Man finds in woman the centre of his home, the anchor which secures the stability of his purpose, the fountain of his domestic happiness. He looks to her for rest and comfort after the labour and turmoil of the day; the gloom produced by disappointment is banished by her smile; hope and energy are renewed by her embrace. He believes that the full measure of success and happiness cannot be obtained unless she is protected from excitements and contentions which tend to weaken

her desire and capacity to be the comforter and joy-giver. The woman who only seeks to gratify her individual ambition is certain to prove a light that fails in the hour of need; and then as the light for others within her becomes darkness her capacity for happiness disappears. The woman who seeks independence is to man a centre that is unstable, an anchor untrustworthy, a fountain troubled.

Early marriage is often described as a potent cause of misery to woman; and denunciations of youthful improvidence and large families are always ringing in our ears. Strange to say it is those who have no families who seem to feel the evil most keenly. Men and women who are too faint-hearted or too selfish to face the responsibility of rearing a family take every opportunity of trying to convince their neighbours that their cowardice is virtuous self-restraint; and the utterly selfish bachelor, who dreads having to limit his consumption of tobacco or his supply of fashionable clothing, talks loudly of the cruelty of marrying before obtaining a good income, though in his heart he cannot help feeling himself a mean wretch when in the home of his poorer friend who has a wife and family to support.

Age and reflection have changed my views on early marriages. Those who wait until they have secured wealth are apt to find themselves tottering with age and infirmity before the competence is obtained; and then marriage is a mockery. Man is

told to rejoice with the wife of his youth; and the most fortunate of my friends are those who have shared the struggle as well as the triumph of life with a loving mate, and who are not too old to share the joys and sorrows of their children.

A common mistake made by writers and lecturers, is to attempt to compel all men to wear shoes made upon the same last. There may be cases in which it is well to postpone marriage until after thirty years of age, but the average man ought to have chosen his partner for life before he is twenty-five and the average girl is all the better for a reliable sweetheart before she is seventeen. Perhaps those who tasted little of the delights of courtship in youth have an exaggerated notion of the joys of life which they have missed; but I have no doubt there are many highly-educated unmarried ladies who look with envy on the servant as she goes along in the evening swinging on the arm of her young man.

The great mass of workers can never hope to accumulate wealth, and they simply destroy their happiness if they become envious of those who are rich. Nobody can be happier than the healthy contented labourer who has not learned to long for luxuries beyond his means; and those who counsel the labourer to defer marriage until he is thirty years of age would rob him of the richest blessings and the purest pleasures. It is most important that the man who depends upon manual labour for his living

should rear his family before age has diminished his capacity for work or the hopefulness of his spirit. Then, if his children have been properly trained, he has the satisfaction of looking forward to a pleasant home in the society of his sons and daughters when old age comes.

What is the lot of the labourer or the mechanic who does not marry when he is young? He very commonly becomes the associate of the degraded, and a curse to society. His money is squandered in the company of those who will always be a barrier to his progress, and his constitution is undermined by vicious habits. When failing strength makes him long for the comforts of home, he gains the love of some simple girl who thinks him a wonderful hero because he has so much knowledge of the world, but who lives to learn that she is the victim of a weak impostor who was unfit for marriage. Nothing is more shocking than the fate of an innocent affectionate girl who is deluded into becoming the wife of a broken-down debauchee.

Sometimes, though rarely, the bachelor remains fairly respectable, and accumulates money. The careful man of this class looks out for a wife who is not very young, and who seems likely to be provident. Is there happiness? Shrinking from natural responsibility produces degradation of character. Each has had some dream of an ideal quite different from the commonplace selfish companion, and life

becomes a dogged attempt to make the best of a bad business. If there are children the union may prove a happy one ; but as the parents have lost much of the buoyancy of youth while their children are still young, there will be many a regret that marriage was postponed so long.

The contrast between two families of my acquaintance is so marked that it has often caused me to reflect on the apparently trivial steps in life which lead to such widely different issues. In one case the son of a farmer determined to marry when he was only twenty-three and the wife of his choice was a year younger. The young who are healthy ought to go forward boldly and fearlessly. Their joint capital did not amount to one hundred pounds ; and they obtained a small highly-rented farm on which to face the trials of life. Some friends said their conduct was foolish, while others praised their courage. The bachelors who say that it is selfish cruelty to ask a woman to marry in order to endure poverty and toil may be interested to learn that in this case the girl laughed merrily at the gloomy forebodings of those she described as miserable old croakers, and declared that she would be ashamed ever to marry if she was not thought fit to be trusted to take her share in whatever difficulties or hardships had to be encountered. One of the most vexatious trials for a spirited girl is to be treated as an incumbrance instead of a comrade. Nothing can be regarded by

her as misery so long as she has the full confidence of a true man.

Those who think that early marriages and large families are a curse to women must have judged the female character by the butterflies and moths of society. The large family is not felt as a burden except when the wife is selfish or the husband cowardly. The young farmer and his wife had pluck and self-denial ; and they found opportunities for testing their fortitude. Troubles came. Wet seasons, failure of crops, and death of cattle reduced their capital to the vanishing point. Instead of employing servants they struggled through the winter alone, and their hours of toil were from five in the morning until nine at night. I have often listened to the story of their third year of married life, when their most expensive dinner consisted of beans and bacon, and when tea and sugar ceased to be used because they were luxuries. Household expenses were reduced to less than ten shillings a week for the husband, wife, and two children. This may be regarded as proof of the misery brought about by early marriage. It was the grand triumph of heroic souls ; and nothing in all their past life now affords the farmer and his wife such intense pleasure as the recollection of the year when each was revealed to the other as a companion who would be faithful to the death. The joy in victory is in proportion to the dangers escaped and the difficulties overcome.

This couple are now nearly sixty years of age. Providence tested them and proved them true; and the prosperity of their after life was continuous. No doubt this was greatly owing to steady work and strict economy; for the lesson of the bad year was never forgotten, and something was carefully added month by month to the insurance fund. There are ten children living; some in foreign countries prosperous and honoured; others married and doing well in their native land; and the enjoyment which the grand-children find in visits to the old home is only equalled by the delight of the grand-parents in promoting that enjoyment. The picture presented by this family is the ideal family life of poetry. The lovers had idealised each other while all that was good was beautified by the glow of youthful enthusiasm.

In the other case the farmer accumulated money until he was thirty-five before he proposed marriage; and all the neighbours said what a lucky woman his wife would be. He did not really succeed so well as his married friend who was originally too poor to be treated as an equal; but the prudent man waited for the death of some relatives, and thus was given a start in life which he would never have gained for himself as a bachelor farmer. He carefully chose as his wife a woman of thirty-two who had some money, and who had proved herself a clever manager of her father's household after her mother's

death. The wise gossips declared that a better match could not be imagined. Now that he is sixty years of age what do we find? There are six children, but not one of them promises to take an independent position in life, while several of them have been made delicate and discontented by idleness and indulgence. Husband and wife march along as two prisoners shackled together. The cementing influence of love is absent; and, worse still, its absence is hardly realised. The dull routine of animal existence is accepted as the best the world has to give, so that there is the gradual degradation which suggests caricatures of the English farmer. There is none of the mental openness between husband and wife which is the characteristic delight of those who are one in spirit. Outwardly appearing united they are really strangers to one another.

It is in youth that ambitions, and aspirations, and ideals are exposed without fear of criticism, so that each spirit may recognise its kindred. Memory and imagination are permanently impressed by idealised visions, in which all little failings are lost sight of in the golden haze which surrounds the imperfect form. Before thirty years of age those living for self alone have had disappointments and rebuffs which destroy the trustful confidence of youth. The woman without a lover learns to doubt the honesty and truthfulness of men; and, being long accustomed to conceal

her feelings, she acquires a quiet suspicious secretiveness which causes her to shrink from revealing her soul even to her husband. There is also too often the skeleton of a buried love ready to rise up in ghastly mockery whenever she would bask in the sunshine of unrestrained candour.

When both men and women are thoroughly reliable long engagements may be permissible, and may add very much to happiness. A young man of twenty and a girl of seventeen who have known each other intimately may be immensely helped by an engagement, even if marriage should not take place for seven years; for they become accustomed to look upon life seriously, and to work with definite purpose, while their courtship provides a present delight and a store of sunny memories which will brighten all their future.

Girls may try to secure more happiness by prolonging the period of single life in order to indulge in amusements and studies with greater freedom than is permissible after marriage, but this prolongation of girlhood is much more delightful and safe if there is a lover to share the enjoyment; though there are undoubtedly many girls who can obtain much pleasure in excursions with their female friends alone. Many who earn sufficient to provide comforts and luxuries which would have to be given up if they married any of the young men among their friends dread rather than desire an engagement

unless the suitor is in a good position. What would be the testimony of such young women if they would openly declare their opinions when twenty-five years of age? The more attractive ones have had so many admirers and so many pleasant acquaintances that they feel quite unsettled, and dread marriage with one lest another may have a greater share of affection. This unsettling process is a far greater source of misery than is generally supposed, and the pleasure of flirtation is purchased by a permanent sense of dissatisfaction. Selfishness develops, and so content becomes almost impossible. It may be said that no girl with self-respect is a flirt; but every attractive girl naturally desires to be agreeable, and when she is in a boarding-house or at the seaside it is often very difficult to restrain exuberant spirits and sympathetic expressions if in congenial company.

Comparative poverty may result from early marriage, but poverty does not necessarily imply unhappiness, while the spinster is apt to become more miserable and discontented every year. We must remember that women suffer in seeing the ruin of their sons or brothers; and the postponement of marriage often means the moral wreck of a clever man. Marriage saves many young men from utter ruin; and the vast majority of great men bear witness that they owe their success to their wives. It is not necessary that the wife should be distinguished for intellect or learning, and it is not really

the clever women who are of most use, or who are the happiest. The triumph of a wife is to know that her encouragement and sympathy have enabled her husband to overcome the failings of his character, and have strengthened him to achieve honour and success; and nothing can exceed her pleasure when he declares that all gloom and anxiety vanish in the presence of her smile. No cultivation of her intellect can enable a woman to fill her home with sunshine if she is destitute of love; and love alone can make a man forget that a dreary garret is not a palace.

When advocating early marriage it is of course to be understood that a man will have proved himself able to do a man's work before undertaking to support a family. The farmer and the labourer of twenty-three have for several years been doing the full task of men, and are in every respect to be regarded as come to maturity. In the case of those learning trades or professions it may be different; yet I have met young men who married when they were still students, and who maintain that their success in passing their examinations was due to their marrying. This showed that they had not the self-denial which is always necessary in those who would become leaders in the world.

The importance of heredity is very much insisted upon by all reformers; and the families of the two farmers I have mentioned provide an instructive

object lesson. The pair who had the courage and self-denial to marry young have children remarkable for strength, courage, and buoyancy of spirits, and who are also noted for grace of carriage and beauty of feature. Every one of these children is a centre of national strength. In the case of the prudent farmer there is not one of the children possessed of sufficient energy and independence of spirit to avoid being a burden upon the poor-rates as soon as the artificial support derived from the wealth of friends is lost. How can we expect the children of miserly, timid parents to be full of gaiety and fun? The traditional lightheartedness and geniality of the Irish seems to have been due to early marriages; and the excessive prudence that is so recommended may result in the multiplication of doleful pessimists who poison the atmosphere around them and destroy the joy of life.

There is a depth of meaning in the saying that no woman ought to be allowed to have less than ten children, though at first it seems absurd. History proves that the greatest heroes and benefactors of mankind have almost always been members of a numerous family; and everyday experience proves that it is practically impossible to rear one child to be a strong and happy man or woman. It is short-sighted folly to limit a family to one or two children. The children of the limited family are necessarily spoiled by the absence of confidence and courage in

their parents, and by incessant coddling and indulgence ; and therefore the proposal of an old doctor is that those who are afraid to rear a large family should be prevented from having any, since those they would have must be inferior in endurance and self-denial. Thus there might be some hope of extinguishing the whining, selfish poltroons who are a disgrace to humanity.

Whatever diminishes happiness must be regarded as a curse, and children are essential to the happiness of woman ; but indeed it is folly to speak as if the sexes had different natures, for men are as fond of children as women. What determines all the work, and striving, and saving of men but their thought of providing for children ?

Everyone knows how eagerly every generous little boy and girl longs for the possession of a new baby, and how intense is the happiness that the little being can bring to a whole household. It seems positively cruel to have only one or two children in a family, so that they cannot know the normal feelings of elder brothers and sisters who enjoy the care of a succession of younger children, and have all their finest qualities called into action and developed by the vigilance, forethought, forbearance, patience, affection, and self-denial exercised. Those who have the misfortune to have only one or two children ought to borrow younger children from some orphanage to save their own from becoming utterly lost in selfishness.

A painful example of the evil of postponing marriage has been brought very vividly before my mind during the past week by the death of a man who was anxious to be prudent, but who did not attach sufficient importance to the fact that one has less chance of long life at forty than at twenty. He had been a distinguished student, and might have married at twenty-five with a larger income than the majority of his relatives possessed; but he had become ambitious, and vanity would not permit him to reside in a small house and to associate with those who made no pretensions to be in fashionable society. Fame and fortune must be gained without any miserable domestic encumbrances, and then he and a suitable wife would shine as stars of the first magnitude. Until thirty years of age he was a most exemplary hard-working man, only with a little weakness for posing as a very superior gentleman; but polished manners, and fine appearance, and faultless dress, do not always succeed in securing wealth, even when supported by earnestness and ability. At thirty the splendid income had not been obtained; but more expensive tastes had come to be regarded as necessary to comfort, and extravagant bachelor friends had increased in number. The high ideals which had enabled him to withstand many temptations gradually became obscured in the unwholesome atmosphere with which he was surrounded, and ten years of painful struggle against degrading

tendencies left him almost destitute of moral courage or cheerful buoyancy, since he had abandoned the best of his early resolutions, and could not spare time to seek comfort in religion.

Now he determined to marry. He was more than forty; hopefulness and gaiety were gone; to the world he was a successful man, but life to him had lost its charm. He married a young lady of good social position and many accomplishments, but with no kindred memories, and incapable of sympathising with the experiences which had made the strongest impressions upon him. Before fifty he has died leaving a young widow with four little children; and those children must often have caused him to reflect upon his career with sadness and regret. He remembered with what pride his father and mother had boasted of his fine physique and superior ability, and how confidently they looked forward to his success. They had no fears for the future of their children because they had strength and courage, while the thought of his delicate little ones filled him with anxiety.

Men as well as women depend for happiness upon the home; but women are especially affected by everything which affects the completeness and satisfaction of home life. Can it be supposed that a man who already feels the dread of advancing age will have the same happiness in his family as one who is rejoicing in strength and activity? Ought a man of

broken spirit, and destitute of faith in God, to be allowed to marry? The influence of heredity provides a new source of gloom when one reflects on the possible consequences of parental pessimism. How are the children affected by the society of parents who are afraid to talk of future life?

Lecturers and writers on the wrongs of women are apt to assume that humiliation and subjection must have the same meaning for women as for men, and must be the result of tyranny and cruelty; but in all ages we find multitudes of women voluntarily choosing the path of humiliation and subjection as the only certain way to satisfaction and happiness. It is not the egotism of men that compels so many intelligent and beautiful women to become sisters of mercy, and to submit to what seems a purgatory of degradation. They are obeying a natural instinct, which teaches them that the noblest female spirit may find the ecstasy of joy in subjection.

Nothing is more difficult than to plan for other people's happiness. One old maid that I know has devoted her life to the rearing of nephews and nieces, and she has had much more success and joy in her life than most mothers. Another refused all inducements to marry because her widowed father needed her care; and she is now nearly sixty while he is ninety, yet few women have been so content and happy. The performance of duty with the consciousness of being regarded with love and gratitude

by the object of her care is sufficient to throw a heavenly radiance around the path of a woman. A young lady, clever and handsome, married a man much older than herself, and many of her friends were disposed to say that she had acted very thoughtlessly and foolishly. To make matters worse, he was the victim for many years of an incurable disease. Was this not a woman compelled to live as under a curse? The apparently unfortunate young wife made herself wonderfully happy as the nurse of her husband, and thoroughly enjoyed her position of trust. He was a talented man, and she gained the esteem of a wide circle of pleasant friends who would never have known her if she had not married. Those we expect to be most happy are often most wretched; but the noble spirit triumphs when circumstances seem hopelessly adverse. The comforting of someone depending on us is surely to be preferred to selfish introspection; and why may not a woman find happiness in nursing one old man quite as readily as in nursing sick strangers in a hospital?

Sympathy between men and women may overcome all causes of unhappiness, and the mere girl who gives herself wholly to promoting the happiness of an old man may have a heaven of enjoyment as the result of his gratitude and love; yet if there are children they are likely to be deprived of the advantages of a father's care when it is most needed. However, we cannot argue positively against such

marriages on this ground, since the mother alone has often proved her ability to rear her sons with success. Love in the family conquers all difficulties, and the widow may find a single year of married life sufficient to yield her an unfailing supply of delightful memories and joyful anticipations. The outsider knows nothing of the light within.

After all, it matters little whether marriage is early or late so far as the misery of woman is concerned, for the marriage in itself must always be a source of happiness to normal men and women who have love. It is the curse of woman to have her thoughts centred on herself; and her natural and certain way of obtaining happiness is in making life happy for a man.

Every healthy woman, and every healthy man too, longs for the love of one of the opposite sex, and cannot have full satisfaction in life without it. Those who choose a celibate life must be abnormal, and must suffer some degree of degradation, physical, mental, or moral. All attempts to satisfy women by making them self-supporting, and by providing for their independence by a system of insurance and pension, must fail for the simple reason that the remedy does not remove the cause of the suffering. The woman who has obtained a responsible position and good income will horrify her friends by committing suicide because she is disappointed in love; and the woman with wealth to secure her independence will elope with an ignorant groom, even

though she knows that he is abandoning a wife and children.

A wise old lady with wealth and Christian feeling is a delightful blessing to society ; but how many are not wise, and are not Christians ! The wealthy old maid is too often a miserable object exercising a very baneful influence. How many old maids are disgusting in selfishness, and in their preference of cats or dogs to children ? How many become victims of base flatterers, who gradually acquire such domination that the supposed independent lady is really a helpless puppet in their hands, so that her wealth becomes a source of corruption in the neighbourhood, and a potent influence for the production of hypocrites and thieves ?

All discussions regarding political or social supremacy are quite irrelevant. The members of the body cannot dispute with one another for supremacy, and husband and wife who are truly married are as one body animated by the same spirit. Other unions are not marriages at all, though celebrated in churches with all legal forms and fashionable display. Supremacy such as is comparable to the supremacy of a master over servants is impossible in a Christian family ; for he that is greatest will find delight in being servant of all, and when each is thinking how best to make the others happy no selfish dispute can arise.

As I grow older it seems more and more absurd to

speak of the sexes as if they were different species of animals. I am my father's daughter ; and though my mother is a very quiet reserved little woman, George is her son. To a mere outside observer it would seem incredible that there could be any intimate relationship between such a mother and such a son ; yet facts have to be accepted however incomprehensible they may be. Nothing but misery will result from thinking that our interests can be different. Whatever injures one must injure all ; and whatever benefits one must benefit all. Man was made male and female ; and the mystery of the Holy Trinity has seemed to me illustrated in the unity of father, mother and child. The three are one flesh, though different persons.

CHAPTER IV.

NEGLECT OF INTELLECT.

BY JULIA F. BROMOS, B.S.

THERE is no need to demonstrate that most of the ills from which both men and women suffer are due to irrational conduct and violation of natural laws. Consequences are not calmly considered; and, after acting in a manner which all their most intelligent friends tell them is quite idiotic, people expect to be pitied and assisted when the inevitable results follow. Society is supposed to be governed by those who have sound judgment, and effectual means ought to be taken to restrain from folly the thoughtless and those who are unable to restrain themselves.

We are face to face with a universe in which law is supreme, and the man who makes no provision for the morrow must not expect to be saved from starvation by a miracle; yet economical laws are disregarded by those who marry without forethought, and hence all these tears. It is the duty of the State to prevent marriage until it is satisfactorily proved that both parties have secured themselves against the manifest risks which they are about to encounter.

In some countries there is a very sensible custom which requires a girl to begin at an early age to provide a supply of linen and various other necessities for the furnishing of a home, in view of the time when she may determine on matrimony; and by this means she is taught to think seriously about the future. In England girls are apt to spend every penny they are able to obtain on dress and pleasure, and make no provision against poverty in after life. A young man obtains a situation which he may lose in a week, and, without even insuring against accident or sickness, he marries a girl as foolish as himself. The natural result is that the children are unprovided for, and inherit improvident tendencies. Poverty comes, with lack of necessary food; there is insufficient clothing; depression of spirits follows, and impaired vitality. The younger children have feeble constitutions and dulness of intellect, and are unable to perform the duties of citizenship in a manner advantageous to society.

It is the duty of every parish council to secure the happiness of every individual under its care; but in order to do so every child must be taught science and logic so as to recognise the inflexible reign of law. Every girl at the age of ten may be compelled to work at some useful article of dress or ornament which may help her to display her charms to the best advantage. She will thus not only enhance her value in the marriage-market but will learn

a handicraft which may become a source of income.

Women bring incalculable misery on themselves and their children by marrying improvident men. Every boy ought to have his life insured, and ought to be compelled to make some effort to pay a portion of the premium himself. Boys are naturally selfish, and it would be well to teach them to put aside a portion of their pocket-money as a provision towards the maintenance of a wife in the future. Thus a sense of responsibility would be inculcated, and girls would be regarded as valuable treasures to be preserved with much care and forethought.

A woman is suffering from temporary insanity when she marries a man who has not taken the trouble to provide a home for her; and the man who marries a woman under such circumstances ought to be treated as a criminal. Society must protect itself. The children of the pauper tend to be paupers. A man fit to marry ought to lay aside at least one-tenth of his income for five years in order to furnish a suitable home, and he ought to be insured against sickness and accident.

In the sentimental love stories which girls are too often encouraged to read there is generally an attempt to glorify what is described as marrying for love, and such stories have a very pernicious influence upon the weak-minded who have not learned from everyday life that a sensible woman

never marries for love. Women perpetuate their own misery by pretending that they marry for love. This statement may seem shocking to those who are able to deceive themselves and others ; but we have now to face the plain truth, and women writers cannot afford to shut their eyes to the fact that the rising generation only laughs at any attempt to cover our nakedness with a veil. Even children have become so familiar with the theatre that the tears of the actor provoke to merriment. We are all tired of the farce.

I married very comfortably, and feel it a great satisfaction to know that neither my husband nor myself finds it necessary to live in an atmosphere of false pretence. He was considerably the older, but we had both arrived at years of discretion, and knew what we wanted. I did not pretend to marry for love, and he did not pretend that he had always been an immaculate model of morality. We can afford to be honest ; and that is more than the people who pretend to superior virtue can say. Nothing so disgusts me as to hear a preacher denouncing men for acting as the holy men of the Bible acted, while the modern example of virtue, if he only told the truth, would have to confess himself guilty in youth of degrading secret vice. Let us have done with the preaching about immoral relations until the preachers can say that they were always pure.

Now it will be said I am an abnormal woman, an

unnatural wretch devoid of affection. My dear girl, what do you ask yourself when a young man makes love to you? What is his income! The love does not come if the salary is too small and the prospect of a rise not good. You want a comfortable home; but you think that men will admire you as a kind of angel if you pretend to be quite disinterested, and only anxious to minister to the happiness of others. The fact is that you are seeking your own happiness, and you deceive a man when you say you are not. Then you grumble when you are believed. Let men know plainly that you want a comfortable life, and are determined to marry the man who offers the best prospect of securing you a good income.

Men are often willing to be deceived because delusions may be pleasant, but education is now much too scientific to permit anyone to find rest in delusions. We want the facts, and it will be found that the greatest comfort is in sound knowledge. One of the self-appointed champions of women has written that every woman is for sale, but that the virtuous woman demands a wedding ring as part of the purchase-money; and this is only a repetition of the teaching of hundreds of novelists. Most women who read it were rather annoyed and disgusted by the statement, especially as it came from a man who poses as a pious friend of virtue, but we must admit the truth that is in it. When an action for breach of promise of marriage is brought against a man

there is a good deal said about blighted affection and undying love, but it all depends upon his income. The tears and the undying love increase as his income and social position rise. Suppose that after the promise was made he had become bankrupt? Instead of weeping in the breach of promise case as the angel of undying love, the pining maiden would have received the warm congratulations of her relatives because she had escaped in time. All would have been thankful that the promise had not been fulfilled. The price was to include a certain income and a certain position in society.

Mothers are really stirring up an infinity of miserable disappointments and mortifications for themselves and their children when they pretend to admire nothing so much as self-sacrificing love, and all the while are planning how to secure the best price for their daughters. Hypocrisy is demoralising and dissatisfying, and the falsehood is always sure to be found out. My advice is, be honest. Don't say you are willing to die for a man when you only mean that you are willing to gratify him so long as he gives you a satisfactory home. Then he may exert himself to obtain the money.

What a multitude of evils would disappear if every woman had a scientific education! The genuine student of science must be rational, and must think. How few women really think? A girl of the greatest ability will listen to the most insipid commonplaces

because uttered by a man, even though her own reasoning power and knowledge are much superior to his. The consequence is that sensible men look upon her with contempt, while she secretly sneers at the man she pretends to admire. I have always found it best to speak out plainly my opinions, and I find intelligent men delighted to converse with me, while I have the satisfaction of knowing that the silly prattlers avoid me.

There are thousands of women on every hand who are evidently dissatisfied and wretched, and we must admit that many causes are in operation to increase the amount of misery. Millions of women are out of harmony with their environments, and therefore suffer ; yet they refuse to give a calm and serious consideration to the teaching of those who would point out the causes of their suffering. We must have patience and determination to act sensibly, and then there will be little cause of complaint.

Science proves that in order to enjoy life thoroughly men and women must be reared healthy and intelligent. Instead of this we have the multiplication of the unfit, and the rapid deterioration of the people by artificial and insanitary conditions of life. Many causes conspire to weaken the resisting power, while at the same time the overcrowding, the fierce competition, the hurry and worry which seems inseparable from modern progress, and the constantly increasing demand upon the mental faculties, all tend

to make the nerves more irritable, and susceptibility to suffering more keen. A committee of women with scientific training ought to be appointed in every parish to regulate the rearing of girls, and to decide the conditions under which marriage may be permitted. No man ought to be allowed to marry until he has prepared a home, and no woman who has not proved herself capable of managing a business.

Since there are in this country more females than males, one of the most important duties of the committee will be the selection of those most fit for marriage. It is manifestly absurd, and ruinous to the national welfare, to permit small delicate girls to marry while tall, strong women are unprovided with husbands. This must be changed. Spain once contained a race of heroes, whereas now it contains the most cruel and degraded population in Europe; and this deterioration may be largely ascribed to the custom of making priests of the most intellectual boys, and nuns of all the girls possessed of distinctive moral tendencies. Far better the annihilation of a whole race by an earthquake than the propagation only of the vile. Mexico has awoke to the fact that the celibacy of the best women can only lead to national degradation, and therefore nunneries are prohibited.

All authorities are agreed on the subject of idiots, imbeciles, and lunatics. They are placed under restraint, and are forbidden to reproduce their kind ;

yet there are many at large who ought not to be allowed to marry. We have institutions for rearing the weak-minded, and it is said that at one of these institutions the success in several years consisted in the training of two individuals sufficiently to enable them to do work by which they could be self-supporting, and which also enabled them to go out into the world and to produce a whole family of idiots.

Parish councils must take care that neither man nor woman is permitted to marry if any near relation has suffered from insanity, or epilepsy, or consumption, or has been a habitual criminal, or a drunkard. There is no doubt whatever of the hereditary nature of mental weakness; and the Government fails in its duty when it permits children to be brought into the world in order to hang them when they grow up, or in order that they may be confined in prisons, or asylums, or hospitals. The responsibility must be faced, and it is cruel to allow criminals to produce children to spend their lives in prison.

The statistics for asylums for idiots are sufficient to remove any difference of opinion as to the dangers of the marriage of drunkards. A large proportion of the idiots and imbeciles owe their calamitous condition to the alcoholic and other excesses of their parents; and even when the children are not so much injured as to require restraint, they exhibit some

deficiency of moral control, so that they are apt to be a nuisance to society. Epilepsy is liable to be caused by the drunkenness of parents; or the lack of control in the parents may merely result in mental weakness, with physical degradation and criminal tendencies. The deformed, the diseased, the insane, the epileptic, the drunkard, and the criminal, must be declared by law unfit to marry; and those nearly related to them must be compelled to live for several years under supervision in order to prove their possession of health and sanity.

Great attention ought to be paid to the stature and form of girls permitted to marry, and it might be well to forbid the marriage of any girl under five feet in height. Much no doubt depends on race, and each race must have a standard of its own, but no one can wish to perpetuate a race of dwarfs.

Consumption is such a terrible source of worry, labour, and sorrow to women that a great effort to free the world from its curse ought at once to be begun. Weeks, and months, and years of care and anxiety, with the possibility of infection, wear out the lives of those who have children or relatives suffering from this common malady, and there is no doubt that some families are peculiarly liable to it. Every girl with narrow lean chest or with scrofulous symptoms, or with badly decayed teeth, must be consigned to celibacy.

A very few years of steady attention to the laws

of heredity ought to produce a new type of strong, cultivated and intelligent womanhood, with corresponding improvement in the race ; but we must be content to endure some restraint in order to attain the much-needed elevation of type. There must be no hesitation in preventing the marriage of the unfit, and local authorities can easily determine the most worthy. Society has not only the right to protect itself, but ought to do so as a positive duty, and cannot afford to permit the continual multiplication of the diseased, the deformed, the weak, the improvident and the criminal.

Hospitals are very admirable institutions in many respects, but a child whose life is artificially preserved, in spite of the manifest intention of Nature to destroy it, need not be permitted to produce a number of miserable beings to pass through a similar experience.

We punish parents for neglect to provide for their children, but surely it would be far more reasonable that the children of such people should never be born. There are families in every district who have been paupers and criminals for generations, and who threaten to outnumber by their fecundity the worthy citizens who provide gaols and workhouses for them. The law ought to be strong enough to effectually deter men and women from bringing children into the world before they have given security of adequate provision for their rearing and education.

The recklessness with which young men and women marry is shocking to anyone with sufficient knowledge to grasp the full extent of the evil consequences likely to result from their conduct ; and yet we find the Church willing to bestow its blessing upon them, and friends delighted to give them presents, or at least to throw rice at them. What is to become of the swarms of little half-starved wretches that are such a nuisance in every street ? The reasonable and prudent find themselves more and more victimised to support and educate children that ought never to have been born, and it would seem as if our only remedy lies in the adoption of a law similar to that so rigorously applied by Pharaoh. The lower classes of the present day seem to have as little regard for the comfort of others as the Hebrews had for the feelings of the Egyptians, who saw themselves becoming outnumbered by their slaves. We have to limit ourselves to appeals to reason and prudence ; but such appeals have no weight with those who are almost exempt from taxation, and who are certain to have free education and even free meals provided for their children. Some compulsory law is needed to deter the lower classes from increasing the rates by their large families.

When the comfort of women is so much at stake one might expect some gratitude for good advice, but lower class women are quite as unreasonable as the men,

and they will even boast of their numerous progeny. After I had talked for some time to an elderly woman about the miserable surroundings and incessant cares of women who married improvidently and had large families, she exultingly told me that she was the mother of sixteen, and that she did not believe her health would have been so good if she had not had the children. What is to be done with such a woman? She was healthy and strong, and all appeals to superior considerations were useless, so that she will actually encourage her daughters to follow her example. How the world is to support its inhabitants is treated as a question of no importance by the great mass of the selfish indulgers in unrestrained passion; for they simply depend on the charity, or rather on the levies of blackmail, derived from the respectable portion of the community.

Parental responsibility needs to be kept before the minds of the reckless propagators of barbarous and ruffianly beggars; for the large towns of England exhibit probably the worst examples of foul-mouthed, indecent, and savage children that can be found on earth. Brutal cruelty is allowed to pass without punishment; obscene and profane language seems to afford amusement; rudeness, jeers and insult must be expected by the foreigner who comes amongst us, and he may consider himself lucky if he is not pelted with mud and stones. The wickedness and depravity of these children of the slums is horrifying, and is

equalled by the callous degradation of their parents; while even among the better classes there are large families produced without a care being given to the responsibilities of training and controlling the children. What is needed is a law not merely empowering and ordering teachers to whip unruly children, but the far more useful law of whipping the parents for the children's offences. The influence of heredity ought to be legally recognised, and youthful depravity treated in a rational manner by the severe and prompt punishment of the parents. Our streets would soon be freed from the flood of foul and disgusting young criminals.

Intellectual ability is hereditary, and it is generally admitted that there was never a great man who did not owe much of his greatness to the superior ability of his mother. Anyone accustomed to teach and examine girls knows how many of them are almost imbecile in their silliness; and these little creatures have families while many of the most intelligent girls remain unmarried. No nation can maintain a high position if it continues to propagate from the least worthy, and to allow the extinction of those most highly gifted. Under natural conditions the worthless would be exterminated by starvation and disease, but we deliberately try to preserve them, and give them facilities for multiplying.

I never could understand women who are always denouncing the male sex as oppressors of the female.

It has always been very evident to me that a man is a mere piece of putty in the hands of a woman, if she has common sense. Even at school there were boys who would make themselves utterly ridiculous, and would gladly give up whatever they valued most, simply to win a pleasant glance from me. The story of Adam and Eve is only what we see every day on every hand. A woman must be an utter fool, and quite unfit to be married, if she cannot lead her husband whatever way she likes. The simplest woman who has any tact can make a man a saint or a murderer without ever appearing to influence him; the strongest Samson will lie down helpless in her lap; the ambitious Pompey will fling away kingdoms and life to gratify her whim; the scrupulous Macbeth will murder his guest and king rather than endure her sneer. The woman who thinks she needs an Act of Parliament to secure her rights must be a hedgehog without control of her prickles.

Most of the advocates of the rights of woman make a great mistake in supposing that all women are fit for the same independent enjoyment of those rights. As a rule we get what we deserve; and the majority of women are at present no more fit for taking part in the government of the country than children are fit to take charge of loose dynamite. Thousands of women desire to be treated as dolls, and they have enough shrewdness to perceive that their chance of being petted and pampered by men

would vanish if they attempted to assert equality. Our problem is made difficult by the existence of these women who think more of dressing elegantly than of acquiring scientific knowledge, and who really consider the gratitude of a man sufficient recompense for an amount of discomfort which would be unbearable to anyone not buoyed up by intense love of approbation. If women set little value upon their services they must expect to be left in poverty; and if the insane craving for the admiration of men is not remedied there is little hope of shielding women from suffering. A man will not pay a shilling for an apple when it is offered to him for a penny.

We all know how difficult it is to secure the attendance of the fashionable woman at an intellectual entertainment where there are no men present; and thus men are encouraged to believe that they can always have female society without making any sacrifices for it. The remedy must be sought in the early training of girls. Mathematics and political economy ought to be given the first place in all schools, so as to cultivate a rational habit of viewing life. The sentimental and sensational tendencies must be carefully repressed, and sound teaching with regard to marriage must be given in time to prevent any foolish attachment. Every girl of weakly constitution or bad family history must be shown the necessity of avoiding marriage; and the

terrible miseries brought upon mankind by the multiplication of the unfit may be explained to her, so that she may voluntarily adopt an independent celibate career. If she refuses to act rationally the law must prevent her from indulging in criminal folly. Those who are fit for marriage must be warned that health will not protect against the evils due to poverty; that forethought and careful calculation are necessary to secure comfort; and that clear proof of the possession of a fixed income and sufficient savings to support a family for at least one year must be insisted on before a man is regarded as a possible husband.

In America there is fortunately little need for the deception or the strife that is the great feature of the relations of the sexes in Europe. In England married life is often a long scene of misery, husband and wife being utterly disgusted with each other, and yet feeling hopelessly bound for life; so that murder often presents itself as the only method of release from unbearable thralldom, if the wretched partners are not strong enough to defy the sneers with which society brands the man or woman who seeks a more congenial comrade than marriage has allotted to him. In France the tendency of the women to become tired of their husbands, and to encourage the advances of lovers, is proverbial; so that intrigue, hypocrisy, meanness, and falsehood form the essential ingredients in that wonderful compound which a

Frenchman calls his honour. The facilities for obtaining divorce in the United States enable those who have made mistakes to make open confession of the blunder, and to begin afresh with the wisdom gained by experience.

The consequence of the rational conduct of American women is that their position as powerful factors in government is universally acknowledged, and men stand up and uncover spontaneously when a lady enters a public vehicle. The woman who would be watched by detectives in France as if she were a dangerous criminal is in America free to go where and when she pleases. The independent spirit of American girls enables them to become successful editors, stockbrokers, and physicians; the newspapers of the country are rapidly becoming the property of women, or under their control; and religious bodies have recognised the superior ability of women in running large and fashionable churches. The one great cause of regret to all admirers of progress is that no woman has yet occupied the position of President; for it is unfortunately true that in this respect England is able to eclipse America by boasting of her Elizabeth and her Victoria.

Evolution teaches us that men and women are in process of development from lower animals, and that our ancestors were at one time mere sexless masses of protoplasm. There are some who are inclined to suppose that the present apparent tendency of women

to increase in stature and ability, and of men to become effeminate, is an indication that women will be permanently the superior sex.

In many of the lower forms of plant and animal life, there is no distinction of sex, and the individual organism can carry on the process of reproduction by merely making divisions of itself or by throwing off buds. In the case of animals like snails, and worms, and frogs, we see that at a certain period of the year the male and female come together and remain for a time in union of an intimate kind ; but as soon as the object for which they met has been accomplished there seems to be no further desire for cohabitation, and each goes its own way—perhaps to meet in the following year if their lives are sufficiently prolonged, but probably without any decided preference for one more than another of the opposite sex. There is no evidence of grief when misfortune overtakes the mate ; and there is really no reason why there should be, unless in cases where the two parties need to combine to form a dwelling-place for the young or to protect the eggs.

In fishes the sexual relation seems rather to have evolved backwards, for while snails enjoy a temporary intimate relationship, fishes seem to avoid coming into contact with one another at all. The female fish is quite content if the male will only follow in her wake and shed his impregnating fluid upon the roe after it has been deposited on the bottom of the river.

There is not much evidence of preference for a particular individual, and it is said that when a female is preparing to spawn and her attendant male is killed she loses no time in seeking another male, or indeed in inviting the first available male fish, to perform the necessary impregnation. The male and female may agree to assist each other in protecting the eggs. There is no satisfactory evidence that the male and female fish maintain any permanent intimate relations.

A sentimental writer remarks that birds show a great advance in sexual sympathy, and that this is especially the case in birds that build in elevated positions, and spend much of their lives in flight. The domesticated birds that live on the ground are not very particular in their moral code, and a duck is willing to sail under the protection of any drake that circumstances provide. The wild duck and drake are said to have their moral nature somewhat ennobled by their habit of taking excursions upwards; while birds which refuse to nest on the ground are said to be naturally quite fastidious in their faithfulness to one mate. The male bird watches with unceasing vigilance over the female while she sits upon the eggs, and takes an active part in the protection of the young; though the mother must always be prepared to defend her progeny without any assistance since her mate is often absent. The human animals that dwell altogether on the ground are said to be

naturally most disposed to imitate such birds as ducks and geese, while those of more elevated tendency are apt to follow more closely the example of birds like the sky-lark and eagle.

The lessons taught by the mammalia are rather puzzling and contradictory. Evolution does not seem to have advanced much in producing superior sexual morality in dogs and cats as compared with snails and worms. When we appeal to horses and cattle for guidance we are compelled to become the advocates of polygamy and the absolutely unreasoning subjection of the female. The cow is not particular as to the name or title of the bull, and superior physical force is the only standard ever appealed to when the home of a female is in dispute. The moral code of lions and tigers can be studied with more satisfaction by the advocates of monogamy, especially if they have good grounds for believing that the carnivora are more highly evolved than horses or cattle.

There can be no doubt that it is to the social and domestic arrangements of the apes that we must turn for instruction as to the highest tendency of moral evolution, since they are highest in the scale of development; but here we are met by a serious difficulty. There are few parents who would send their children to study the sexual relations of apes in order to gain scientific ideas of the relation that ought to subsist between men and women.

Evolution is a subject that has not been adequately discussed. Apes certainly do not provide us with the most remarkable examples of female chastity and male fidelity. It is possible that the pairing of birds is really due to lowness of spiritual organisation, and that the promiscuous intermingling of cattle is evidence of evolutionary advance in moral nature.

Vows of chastity by monks and nuns must be regarded as the outcome of mental or physical disease. Loveless ephemeral unions may be the efforts of evolution to attain to a higher development of human nature. It has been well said that men may rise on their dead selves to a more accurate perception of the true mode of obtaining the greatest satisfaction ; and it is often found that a man who has formed an illicit and unsatisfying alliance with a woman in his earlier life is better able to appreciate the society of a wife able to take her place at the head of his table in a manner gratifying to his self-respect, and also able to converse with him as a moral equal. The great aim of life must always be to secure comfort and enjoyment ; and it is absurd for a girl with no experience of the world to condemn a man for having learned by experience to value her so highly that he is willing to discard unworthy companions in order that he may enjoy her society. Everyone possessed of good reasoning power and scientific education may guard against most causes of discomfort ; but it is also necessary to learn from

the experience of others if we would save ourselves from falling under the influence of sentimental errors that would mar our success in life.

It is especially necessary that we should recognise our limitations, and make our calculations accordingly. Some time ago a distinguished author expressed the opinion that there is essential inequality of the sexes; that woman is essentially the subject creature, and man of necessity the dominant creature; and that there is fundamental and natural inferiority of woman. My surprise was, not at the opinion expressed, but at the necessity for giving expression to it; and I was quite amazed when an intelligent and clever lady writer denied the natural inferiority of woman. We need not pretend to be imbecile, though instinct may make the female animal deceitful. A woman must be a fool if she does not know that she is fundamentally the inferior of man; and she must also be a fool if she does not know that the only way to overcome him is by submitting to him. The study of etymology seems to be quite neglected by some clever and talented women.

We require to learn fundamental principles; and every sensible woman knows that the male animal must be domineering and jealous by nature. The most tender-hearted spinster is able to admire and love her cat, though it eats mice and birds; for she is willing in this instance to bow to the laws of Nature. Why, then, should she make herself

miserable because a man is a man? Would she have him to be something else? Many of us are able to enjoy the reading of Shakespeare, and to recognise the truthfulness of some of his writing which a modern publisher dare not produce if it were presented as the work of a present-day author; while, as for the "Taming of the Shrew," an intelligent lady, who is not ashamed of her intelligence, has remarked that the noblest woman cannot find the fullest satisfaction of her nature except in being nobly mastered. There is no more cantankerous and contemptible creature than the woman who thinks she is superior to her husband, and no more dissatisfied woman than she whose husband does not master her.

The highly-educated European lady is apt to fancy that women in the backwoods are to be pitied for their ignorance; but the rough farmer's wife has common sense and sound knowledge, so that she has no delusions or doubts about the relations of the sexes. It is left to the cultured to propose that women should be the originators of new systems, and some insane spinsters long to produce children for themselves. If we wish to enjoy life we must not mope in misery because we cannot grow horns. Woman cannot originate anything, for the same reason that a horse cannot fly; but when man provides her with principles, she can cherish and beautify them until she may be able to find as much delight in them as the originator, and until the

originator is willing to admire her as equal with himself, though fundamentally inferior.

Domestic strife is usually the consequence of unreasonableness in women; for there is nothing more irritating than continual repetition of silly contradiction without argument, and most women will go on chattering and nagging irrationally until one might be excused for wishing them to be stricken dumb. Quite recently my husband came home in a mood which many wives would have converted into exasperated moroseness. He had been to a fashionable concert and was anxious to see a famous singer; but the hats of the ladies in front had obstructed his view, and he had spent most of the time inwardly hurling anathemas against the wearers, and meditating on the bad qualities of women in general. He declared that the selfishness of women is only equalled by their vanity; that they have no thought whatever for anyone else unless when compelled by men; that they are impudent enough to stand right up in front, when a man would be ashamed to be so selfish; that they display no more sense than geese, since, while all full of curiosity to see, they completely block the view for one another. A woman will plant herself at the door of a railway carriage or a 'bus before it stops, and will stand there allowing nobody to get out until she thinks it safely at rest, while half a dozen men caged inside would have been out long before if she had not made herself a nuisance.

A woman will monopolise the ticket-office at the railway station, counting change and asking questions, without caring in the least that she is causing others to miss the train, or without sufficient reason to realise the fact. Several women will stroll slowly along the footpath, taking up its whole breadth, so that every man has to step into the gutter to get past them.

My method of replying to all this was rational and effective. I said that we must recognise facts. Women are essentially selfish because it is necessary for them to be so. What is called mother's love is the selfish instinct to protect her own. When the lioness is with her young the lion must provide food; and she must be gifted with special selfishness so as to compel him to bring the supplies. It is my selfishness which prompts me to have a cosy corner beside the fire for my husband, and all his home comforts depend on the selfishness with which I am naturally endowed. Why quarrel with the source of our pleasure? We are all as selfish as we can be, and can agree best by rationally accepting the good things that come in our way, and by refraining from grumbling when others get as much as they can.

The protests against the callousness of women who wear egret feathers are the result of false conceptions of female nature. It is only visionary idealising men who fancy that women are gentle, and innocent, and kind by nature. Women are just as

cruel as men, or more so. The woman who shudders when she reads of the pulling out of a horse's tongue by a brutal man is only acting as a conventional hypocrite, or has some religious weakness; for if it were fashionable, she would employ men to drag the tongues out of living horses just as she employs men to pull the feathers out of living egrets. The female animal is naturally more cruel than the male, and it is silly not to recognise the fact. All our notions of female gentleness and purity are merely a veneering of our nature by idealisers who have invented religion to make them blind to facts of nature. Men and women in London may be stupid enough to become sentimental over the distress of a hunted stag; but send them out to the backwoods, and the wife will soon learn to kill chickens without scruple, and will not think of cruelty when helping her husband to disembowel a pig. The women of Spain laugh with delight at the sufferings of the horses galloping round the bull-ring with their entrails among their feet; and the ladies of England are as anxious as the men to be in time to see the tail of the fox cut off, or to watch the last snap of the greyhound at the hare. Let us accept the facts of life and make the best of them.

Evolution teaches us that women are naturally deceitful, or are naturally actresses. Anyone familiar with farm life knows how the mare will pretend to kick the horse when she is really enticing him to follow her. I have never felt any pride in my ability

as an actress; and an important object of scientific education is to eliminate the tendency to deceive, which is naturally so strong in women, and which causes them to dislike the study which would compel them to substitute truth and reason for showy pretence and sickly sentimentalism. There are, however, many whose delight in life is to keep up a pretence of virtue and refinement, and who enjoy the flattery of men who speak of the elevating influence of women; though they know quite well that there is nothing whatever elevating in women, and that girls who believe they will find satisfaction in a club for women are on the road to the greatest disillusionment and disappointment. Girls may as well recognise the fact that the most important consideration is how best to capture a man; and there is no more unlikely method than that of getting up on a platform in order to talk down at him. The best plan is to have him on the platform, and to let him know that he is needed.

Although it is the part of the female to deceive and tantalize the male, this conduct can only be safely indulged in to a limited extent, and only in so far as we act simply and naturally as animals. We must not forget that man is a rational animal, reduplicating his sensations, so that he may cherish a grudge against anyone who has deceived and cheated him beyond endurance. The woman with sense lands her fish, while the silly woman plays

with it so carelessly that it bolts with hook and line. Much misery results from love of deceit and absence of reason, for men learn to regard women with profound distrust. A few years ago a woman enticed a railway guard to pass along the footboard of the train to her compartment, and, after he had risked his life and reputation in response to her signals of affection, she informed her mistress, and he was prosecuted and severely punished. That is an example of the short-sighted deceit that has far-reaching consequences ; and the girl was a traitress to her sex quite as truly as she was a traitress to the man. Her conduct was that of the mare that would entice the horse by playful gambols, and then would viciously seize the opportunity to injure. There is no doubt that women were never more distrusted by men than at the present moment. The young man who yields to her solicitation so as to bring his head near that of an attractive girl may have his eye destroyed by a pin in her hat ; if he places his arm around her waist a scratch and festering wound may result ; while if he kisses her he may expect imprisonment for assault or an action for breach of promise. Man is tempted and then stabbed when trusting. Thus it is evident that it would be better for both sexes to cultivate a rational method of stating their desires, and to abandon altogether the imitation of the lower animals in methods of deceit.

The normal man takes no liberties with a woman

until enticed and encouraged by her ; but the deceitfulness of women, and their pretence of superior virtue, have caused the feeling of distrust to become so intense that girls have almost to implore men to kiss them. The idealising youth tries to believe that a girl means what she says, and deliberately shuts his eyes to the significant hints she gives of her longing for him. The male animal is naturally affected by female suffering, and tends to rush to her assistance, so that affected weakness and ready tears have always been employed by women to attract the sympathy of men ; but the publication of novels like those of Dickens, in which the secrets of female traps are laid bare, make it necessary for us to realise that the time has come for open dealing. The natural weapon of deceit has become discredited because the winning smile has been followed by a vicious stab. When a man on arriving home is met by his wife in a gushingly affectionate manner he at once suspects that something is wrong, and finds a strange man concealed behind the curtains. My advice to a girl is :—Live openly : cultivate candour : act as a rational being ; don't make yourself and other people miserable by fretting because you have not wings, or because you have a stomach. Calculate carefully how much you have to lose and gain by pretending to be in love with a man ; and above all things, when you have made your bargain, keep him under the delusion that you married him for love alone.

CHAPTER V.

SICKLY CHILDREN.

BY MRS. X.

THE heart knoweth its own bitterness. What can the unmarried or the childless know of the sorrows of women? As well might children in the playground expect to understand the feelings of the old father and mother when their only child is departing to a foreign land from which he may never return to cheer them in their lonely old age.

It is through her children that the real woman suffers. All the grievances that occupy so much space in the newspapers, and that seem to discontented spinsters to be of the utmost importance to the happiness of women, are merely the fretful complaints of boys and girls who have quarrelled over the distribution of pastry. What can facilities for divorce, or the possession of the parliamentary franchise, do for my happiness now that my husband and children are dead? Will a university degree afford any consolation to the mother who sees her children doomed to an early death or a life of weakness and disease?

I entered on life confident in strength and without a care for the future. Blessed with a sound constitution and buoyant spirits I looked forward with delight to the prospect of domestic bliss; for I was industrious, well educated, and free from all foolish ambition, so that there seemed nothing to interfere with my enjoyment of a comfortable little home. My husband had been the sweetheart of my girlhood; and no man ever loved a woman more passionately than he loved me. He was impulsive and generous, and consequently a great favourite with all his acquaintances, and his very failings were those of unselfishness. It seems hard that he should have been punished so dreadfully, for whatever sin he committed was due to distrust of himself and anxiety for my happiness.

My friends congratulated me, and I thought myself a very fortunate girl; but the greatest evils that blast the lives of men and women are not openly discussed, and we are left in deplorable ignorance until sad experience teaches us when it is too late. Soon after marriage my health began to fail. The bright blooming complexion which had been so much admired was replaced by a muddy, sallow skin. Heaviness and lassitude came over me, so that the work which formerly was a pleasure became extremely wearisome. In less than six years I had buried three children and also my husband; and was left alone to reflect on the cause of our calamities.

The grief of my husband was extreme as child after child seemed doomed to decay, for he was exceedingly fond of children. For myself he was ready to toil to death, and night and day he watched for every opportunity to help and cheer me ; but there was no cheer in his troubled, sorrowful eyes. At last he himself was attacked with rheumatic fever, with a number of complications. His heart and lungs were attacked by the inflammation ; and dropsy followed. He then told me he was sure it was the poisoned state of his blood which had caused my delicacy and the death of our children. My grief was intensified by the mental anguish which my husband suffered at the thought of having brought such awful judgments on me and the children. I am now better able than I was then to understand the terrible mistake it is for parents and doctors to conceal the truth ; but our parents were really ignorant of the most dangerous and insidious evils. The lines that my sore-stricken husband often repeated still keep recurring in my memory :—

“To earth, this weary earth, ye bring us ;
To guilt ye let us heedless go ;
Then leave repentance fierce to wring us ;
A moment's guilt, an age of woe.”

I had fortunately friends who were able to assist me to regain health and to become a nurse ; and the experience which I have had during the past few years has made many things plain which formerly

seemed very mysterious. With the knowledge which I gained added to my experience, the condition of patients at London hospitals was harrowing; and more so as I saw that it was nobody's business to enlighten the masses. Hundreds on hundreds of wretched women and children continue to stream to the hospitals suffering from weakness and disease due to preventable causes; but it is not considered etiquette for doctors to explain to the people what is wrong with them, and the same succession of blasted lives seems fated to go on for ever. The medical writer of a popular work on the true causes of delicacy in children would be looked at askance by his professional brethren as if he must be necessarily stooping to the devices of quackery; and it is doubtful whether any publisher of good standing would be willing to publish his book if he told the truth. The multitude of women who are now learning the truth both as nurses and doctors must soon make their voice heard plainly in the interests of mothers and children.

I do not feel myself to be what is called a woman of advanced views. The attempts of some popular writers to call public attention to the miseries brought upon women by being the mothers of sickly and diseased children receive my warmest sympathy; yet these writers are often guilty of injustice due to lack of experience of life. They hurl indignation at the head of the father of the pining miserable infant. I have learned that the man often suffers much more keenly

than the woman, and that it is not the truly vicious men who are the greatest sufferers. It is the comparatively innocent and generous youth whose constitution is most frequently ruined; and the study of the families afflicted will prove that the fathers are often the most honourable and upright members of the community.

Men are not as blind to the imperfections of their children as women are, and therefore they are often far more mortified and downcast by signs of inherited disease. Mothers can remain blind to almost any defect in a child, so that even an idiot is often believed by his mother to have all his senses. The childless wife has sometimes told me that she would not be at all anxious to have children if it were not for the fretting of her husband who longs for children; and when a man is in dread that his children will be diseased or deformed he becomes heart-broken. Only the other day I saw the following in the correspondence column of an evening paper:—"Kindly let me know at once whether I can get a divorce because my husband immediately after the marriage became very melancholy. He is so sad and dull that I cannot live with him. I have not yet cohabited with him, and do not intend to do so." What is the meaning of a letter like that? It has the same meaning as the sudden death of a young man on the eve of his marriage, when nobody can understand why he was drowned or shot, as if by accident. Natural impulse and hopefulness had brought about an engagement, and

then the dread of the consequences to the children was so keenly felt that death was preferred to marriage.

It may seem that my sufferings and my knowledge have caused me to take quite a morbid interest in this subject ; but the experience of a nurse at a London hospital for children is something awful, if she really thinks of the meaning of what is passing before her eyes, and if she listens intelligently to the remarks made by the doctors. I read every book I can relating to these calamities, and I know that some other nurses do the same ; while there are a multitude of educated women fully alive to the necessity for open action. When a man in high position was married a few years ago, and his healthy young wife afterwards suffered from miscarriage, there were thousands of women who had no doubt of the cause of that miscarriage ; and in another case when the possessor of high rank had been suspected of conduct likely to lead to hereditary disease, and was supposed to have been under medical treatment for some years before his marriage to a most estimable young lady, the remark of a quiet motherly woman apparently ignorant of all medical literature was very significant. When a child was born, and was reported to be doing well, she said almost with a sigh of relief :—"the child seems to be healthy after all." The manner in which that simple remark was made showed that the speaker had been expecting either a dead child or one suffering from disease.

Even when my sympathies are with those agitating for improved education and better remuneration for women, they seem to me to be distracting attention from the most momentous subject that women have to consider, and that is how she may have healthy children. Some of the would-be reformers seem to me likely to increase rather than diminish the sum of female misery. A convention of women voters of a district in New Zealand is reported not only to have claimed the right to sit on juries, and to be members of parliament, and to have divorce made more easy for them, but to have passed a resolution declaring that "in all cases where a woman elects to superintend her household, and to be the mother of children, there shall be a law attaching a certain just share of her husband's earnings or income for her separate use, payable if she so desires into her separate account."

What kind of monster would a woman be who did not elect to superintend her household? Such a woman should be forbidden by law to have a household, for she is only fit for a penitentiary. Women who think it a grievance to have children are not capable of understanding how women with hearts have to suffer. The great complaint of an increasing multitude of good women is that they have no household to superintend, and no chance of being the mothers of children. Men are too reluctant to marry at present; but the man who would marry a woman

unwilling to have children would be a fool, and such a woman ought not to be permitted to profane the name of wife. He would have a much better chance of a happy life by applying to an English workhouse for the address of some poor girl with natural feeling.

From the way in which some women write they seem to regard the bearing of children as a marvellous sacrifice for which they deserve national applause ; but I do not believe that any woman with such notions ever had a child worth rearing. Healthy-minded women know very well that they cannot enjoy the full satisfaction of life, or experience the best feelings of their nature, except by becoming mothers ; and when a woman has a dread of being a mother she is the victim of some disease, or of some secret depravity, which has destroyed her capacity for happiness and made her the poisoner of joy, however high may be her rank and however great may be her intellectual ability. Women, or men, cannot be happy without children ; but, oh ! let us have them healthy.

Every normal woman desires children, and has no dread whatever of a large family if she is sure of the love of her husband, and if her children are healthy. She knows that child-bearing is her highest privilege. I have often envied the poor women at the hospital who would tell me quite boastfully how many children they had. One was triumphant in being able to say that she had had twenty ; and another boasted that she had had fourteen, and never had

thought child-bearing any trouble. In fact, most of the mothers of large families that I have met have been satisfied that what old spinsters talk of as dreadful suffering and sacrifice was really the best means of maintaining health and vigour.

The talk and writing in which many clever women pretend to be superior, or rather inferior, to the longing for marriage and children ought to deceive no one who has any knowledge of the real thoughts of men and women; and both doctors and nurses know very well that the study of physiology and kindred subjects is often pursued in secret by highly-educated girls with an eagerness which is quite morbid, so that the immoral suggestions contained in degrading novels and plays are thoroughly appreciated by single women who are supposed to be charmingly innocent, and to think nothing of sexual relations. Very little experience is enough to teach anyone what a vast number of young and middle-aged unmarried women are suffering from affections which are the result of unnatural excitement produced by secretly brooding over imaginary scenes of sexual indulgence; and the children of such women are likely to be imbecile or vicious.

The thoughts put into the mouth of a character must not be regarded as revealing the fixed judgment of the writer; but one cannot help feeling that there must be an awful sense of the depths of human suffering before a woman will let all the world know,

even by a novel, how fully she is able to sympathise with bitter invectives against the state of society which makes no provision for the marriage of a girl to whom a solitary life is a living agony. It would certainly be unutterable misery to be able to love intensely, and yet to have no one to love. It is true that a woman may only earn the contempt of a man by trying to make him love her ; and it may be crushing to feel that she cannot help herself by strength, nor by knowledge, nor by labour : yet legislation cannot alter such things for us.

The foolish rebellious woman of the novel says that to be born a woman is to be born branded ; that her present is an agony, and her future a despair ; that she is born accurst. By giving way to such morbid thoughts, due to idleness, loneliness, selfishness, indigestion, and bad temper, one might get the length of thinking that it is a terrible thing to bring a human being into the world at all ; and superficial readers have fancied that the authoress of the " Story of an African Farm " was really giving her own convictions when relating the thoughts that would come into the mind of an idle worthless girl like Lyndall. Indeed, I myself used to look on Olive Schreiner as an advocate of the equality of the sexes until Dr. R. corrected my erroneous impression of that gifted and popular writer.

Lyndall is described as very indignant at the unjust treatment of women ; and thus she exclaims, " Why

cannot men and women continue all through life on friendly and equal terms? Why is a woman always suspected and watched when she goes alone?" The authoress puts these words into the mouth of a silly conceited girl who was always talking and never working, and who was little better than a parasite on the honest Boer. The worthless creature who never earned her own food, and who even despised those who did honest work, ended her career as the mother of an illegitimate child; and her death-bed is portrayed as the painful extinction of a hopelessly idle and silly woman, who was able even in her repulsive mental condition to convert a fairly sensible man into a disgusting fool. The novel is really an attempt to prove the utter absurdity of those who speak of the equality of the sexes; and it is noteworthy that the child of such parents is pictured in the novel as unfit to live.

There are many who have shared my mistake regarding the attitude of Olive Schreiner towards the causes of misery to women, and who fancy that she expects improvement to result from attempts of women to assert superiority; but Dr. R. regards her as a very subtle humorist who is laughing in her sleeve at those who fail to see that the opinions ascribed to silly girls are not worthy of sensible women. It is not superiority, but husbands and healthy children that women need. In her "Dreams" there is no attempt to mislead, since the very title is

intended to show that the little stories have no necessary relation to rational thought ; and yet many readers have taken them quite seriously. A little reflection shows that two of the dreams are intended to be descriptive of delusions. One is a caricature of Longfellow's " Excelsior," and describes the madness of a man who spends his life in trying to make steps up rocks without any useful object when he ought to be working for his family. His children ought to have his first thought. The other dream story is that which has been seriously regarded as indicating that the sympathies of the writer are with the advocates of the equality of the sexes ; but which is really a sarcastic exposure of the folly of their arguments.

As the result of meditation on the sufferings of women, and on the various plans proposed for making women happy, the dreamer sees Woman as a camel lying down under a heavy burden ; and anyone familiar with camels, and recollecting how ugly they are, and how ungainly, and how apt to prove vicious when least expected, will perceive the very cutting sarcasm involved in picturing the reforming woman as a rebellious camel. Woman wants healthy children, and knows that there is no true joy in life without children ; but the dreamer tells her that children are the cause of all her misery, and that there is no hope of happiness except in refusing to have children. In fact woman is advised to cut off

her head in order to be comfortable, for she is to aim at the extinction of the human race as the way to bliss. As Dr. R. pointed out to me, the ending of this dream is a peculiarly clever bit of witty sarcasm which proves the novelist to possess a depth of humour for which she does not generally receive credit. Women are to fill up the river between them and the land of bliss by steadily sacrificing themselves until the accumulation of their bodies shall form a bridge over which the fortunate ones of future generations may pass to the happiness of equality with men, or superiority over them. The first result must be the damming up of the river and the destruction of the homes of the people by floods. Those who escape the floods are to be poisoned by the water tainted by millions of putrefying bodies ; and the crowning point of the humorous sarcasm is that nobody will ever be able to cross a river on a mass of putrid corpses, so that all the sacrifices must produce nothing but misery and death. Thus the talented writer teaches that all the efforts to bring about equality of the sexes only end in producing disgusting rottenness of society, while the woman is denied the children which are essential to her happiness.

I do not think that there can be any difference of opinion among women and men of experience as to the proper answer to the question, What crushes the soul of Woman ? ; for, as Olive Schreiner so forcibly

illustrates, woman must die as a senseless animal, and must prove a nuisance to mankind, when she seeks happiness apart from subjection to man and duty to children.

When I put the question to Dr. R., What is the Curse of Woman? he replied very drily that we may all have to pretend occasionally to have the innocence of the dove, even though we may have the wisdom of the serpent; but that he did not see how any doctor or nurse can be in doubt regarding the Curse while so many diseased and dying children are around us, and while multitudes of strong men and women are dying of cancer and paralysis when about fifty years of age.

When I first went to a hospital for children the revelation of the great cause of weakness, suffering, and death was horrifying. A few cases of plump healthy children were there, suffering from over-feeding or some trivial ailment, and then a pallid boy with sickly, unwholesome, withered appearance is brought in. The mother had always been strong and healthy until marriage, but has not had good health since. She has lost two children, one from convulsions, and one from some wasting disease. Her children seemed healthy when born, but instead of going on improving they seemed to wither in spite of every care that could be given them.

The doctor says to a student who is with him, "Evidently specific. We will simply give it Grey

Powder. It is amazing how these children fatten on mercury." I soon learned that the use of the word "specific" is one of the methods adopted by doctors to keep the people in ignorance of the real nature of the disease that blasts their families, and that I must here describe as "X." The most important of all diseases must never be named before its victims.

An infant six months old is brought in shrivelled like a little mummy with its skin dry, scaly, and wrinkled, and its nose with the bridge broad and flattened, apparently almost closed to air. The mother says it "snuffled" from its birth. She says it also suffered from an eruption which her doctor said was due to the "Thrush" passing through it. At this the physician remarks with a sarcastic smile to the student, "Very peculiar Thrush." The mother says the father is a strong healthy man who never had a day's illness, and that she was a perfectly healthy strong girl; so that she cannot think why the children are so delicate. She had several miscarriages that ruined her health, and thinks the delicacy of the children that are living must be due to her weakness. The physician remarks to the student afterwards, "It is strange how the mother takes the blame on herself. The father in this case probably had not been treated at all, while in the other case he may have been treated for a few weeks; or it may be that the one was infected when very young and waited a number of years before marriage, while the other

married within a year or two of the infection. In some of the most unfortunate cases the man does not know that he has any serious disease, and gets no treatment; but treatment even for two or three weeks will make the difference between dead children and living ones, and between severe symptoms in the child and mild symptoms."

In one case a young woman of splendid physique and haggard aspect brought an infant that was puny and shrivelled, with husky voice and pining wail; its skin was hanging loosely, cold, dry, and dirty white, with dark red blotches and scaly patches, and with none of the plump elastic feel of health. The mother said she was quite worn out with the whining wail that went on night and day, and yet the child had been a very good feeder and had had abundance of suitable food. The bones of the nose were already diseased, and the liver and other organs were affected, so that the infant died after a short stay in hospital.

The mother of this infant had been distinguished among her girl friends for her health and vigour, her superior figure and her handsome features. Her husband was an athlete who had never been disabled for a day by illness. Three months after marriage she lost her rosy complexion, and soon after had a miscarriage. A year after there was another calamity of the same kind. After another year there was a baby born alive, but it only lived a few days. Then

one was born alive, and the doctor attending her began at once to give it "Grey Powders," so that it is living, though it will never have a thoroughly sound constitution.

This is the kind of history that is very common in London, and which medical science does its best to conceal from the people. Vital statistics do not reveal the truth. Multitudes of women are dragging themselves miserably through life, burdened with children that have neither beauty, nor ability, nor health, because the fathers were infected with "X" in their youth. Instead of publishing the truth, the doctors write articles about physical deterioration and infant mortality due to bad feeding, insanitary surroundings, and other causes which are of quite secondary importance. No doubt the child with hereditary disease is easily killed by any neglect, and the rate of mortality will be diminished by great attention to feeding and sanitation; but the children are not fit to live when born, unless with an amount of care that no healthy infant requires. The discussions about infant mortality are a mockery when "X" is not taken into account.

It is only in the private conversations of doctors and students that one learns the truth. One day Dr. W. said, "I am sick of all this twaddle about the causes of physical deterioration and infant mortality. The profession is simply pandering to the common hypocrisy when it pretends that the chief causes of

weakness, and imbecility, and disease in England is poverty, or drink, or poor food, or long hours of work, or insanitary surroundings. The men who fought the great wars of England, and laid the foundation of its greatness, were reared on food like turnips, and cabbages, and potatoes, and oatmeal, that would now be pushed aside with contempt. Large families were reared in hovels without the least sanitary accommodation. Look at the powerful men reared in hovels in Russia on food Englishmen would not eat. Agricultural labourers are now better housed, better fed, and better clad than the farmers were a hundred years ago; and in the towns the grumblers about poor food and long hours are found suffering with gout because they are gorged with beef or beer. What could be more convincing than the evidence provided by some of the old men brought forward to tell of the hardships of former days? At one political meeting an old man over eighty told how in childhood he had lived on turnips and coarse bread, and had not known such luxuries as beef, or mutton, or tea, or sugar, a salt herring being hailed as a special treat. On such food, in a miserable crowded hovel, this man had slept on a little straw, and had been obliged to go to work almost as soon as he could walk; and the hours of labour were from when he got up at five till he went to bed at eight. What was the result? The old man had been brought to curse poor food and long hours of toil; but the people found

him a marvel of strength and endurance. His voice rang out stronger over the crowd than the voices of the young speakers who had been carefully reared. Everybody admired the vigorous, spirited, hearty man of eighty.

“Take the case of the well-known Dr. Clifford. What the country needs is the style of rearing that can produce a man who says at seventy years of age that he feels in his prime, and who surpasses most men of half his age in physical endurance, mental energy, hopefulness of outlook, and thankfulness for the pleasures of life. How was he reared? He says that at seven-and-a-half years he had to go out to work at four o'clock in the morning, and that he sometimes worked twenty hours without seeing bed. In that way he got the habit of working, is still at work, and intends to remain at work. It was early rising, poor food, and hard work that made him the man he is. He had the essentials—pure blood and sound morals.

“We know well enough that the great infant mortality, and the physical and mental deterioration of the people, are not due to the causes that are talked about; but we have not moral courage to proclaim what they are due to. There are too many people to be offended; and many of them among our most esteemed friends. Of course, pure air, wholesome food, and good sanitation are very desirable, and keep thousands of the imbeciles and

dwarfs alive; but they do not give sound constitutions. Look at the case of Z. There was a healthy, carefully trained girl, with everything that wealth could provide. She married a man able to take his place in the sports and exercises of military officers. Some months after marriage the newspapers announce that something unfortunate has happened, and that she is seriously ill. Of course, it is put down to a fall, or a shock, or a bad smell; and the doctors gild over a few lies. The next year there is another unfortunate accident in the birth of a dead and putrid baby. The degeneration was not due to poverty, or gin, or hard toil, or poor food. She had all sanitary science at her service. Here is one of the best, richest, most benevolent and most estimable of young women, doomed to see her children dead or diseased, and to see her name in the papers as a sufferer from some mysterious unhealthy condition. We know perfectly well what is wrong; but we live in an age of hypocrisy and lies, when every shallow fool thinks himself more highly evolved than Moses. The most extraordinary thing about the case is the neglect of the doctors to tell husband and wife that they ought to keep under a course of specific treatment for two years. Then the children would be born alive, and might be reared to be fairly successful men and women, though never with really sound constitution."

“In the case of P. Q. there was no dead child, and the son is certainly an extremely clever man; but that is easily explained. P. Q. had probably been infected in early youth, and he would be most carefully treated as far as was then understood. He was one of the finest specimens of manhood that could be found, since both his father and mother were strong, wise, and virtuous. Then he had waited a number of years before marrying, and his son had the best physicians from infancy, and had a mother wide awake to the necessity of the most careful physical and mental training. In spite of all this the son has had to struggle all his life against the hereditary delicacy and imperfection; and his magnificent father had to die in the prime of life from so-called cancer.”

“What a mockery it is to have discussions on the causes of physical and mental deterioration and infant mortality without a word about the evil that has caused degeneration and infant mortality at various times in every royal family in Europe, and in every royal family in the world, in spite of the selection of the healthiest women as mothers, and in spite of all the advantages that wealth and science can give.”

The best women in this country have often to go through life without a gleam of hope that their children will ever be an honour to them; yet there is no subject so much dreaded as this in which all

are so much interested. When a lady doctor, who is also a novelist, made a slight attempt to call attention to the prevalence of the Curse, what was the reward she got from the women for whose sake she was writing? She was said to be "not at all a nice person," and her work was steadily ignored.

In one ward there was a child helpless from paralysis, with wasted body, imbecile countenance, and a sickening squinting of its vacant eyes. What dreadful malady destroyed intelligent life so early? The physician simply remarks, "Another case of 'X.' You may almost always feel certain that paralysis of this kind in children is due to 'X.'"

The students pass on quite satisfied that it is one of the commonest diseases. No thought is given to the feelings of the mother, and nobody remarks that here is a greater blot on civilization than the ravages of small-pox, or cholera, or plague, with which politicians are so much concerned when a few cases occur.

In another bed is a child with the bones of the leg diseased, and the remark is made that there is clear "specific history." Then a pretty little girl apparently of sound constitution has rheumatism which has been of a very unsatisfactory type, so that she will be an invalid for life with heart disease. What relation can there be between "X" and rheumatic fever? Yet the physician points to the case as one of hereditary "X," and says that rheumatism

in such patients is very apt to be accompanied by dangerous complications.

The public would be amazed to learn the number of children attending hospitals for disease and debility ascribed to "specific history"; and one of the most urgent duties of women is the formation of a league to publish broadcast a true description of the disease that is so deadly to their children. The fact must also be faced that the mother and not the father may be the destroyer. An instructive example of this was related in the medical press some time ago. A lady of great beauty, and in apparently the best of health, married a country gentleman who was physically, mentally and morally without reproach. Everybody remarked what a splendid pair; but to the general surprise one dead child followed another. Although the husband was absolutely sound in constitution he was willing to submit to any medical treatment prescribed, since he was told that he might have been infected with "X" without knowing. Prolonged drenching of him with medicine had no effect in preventing the poisoning of the offspring. After some years the lady confessed to the doctor that she had been the culprit before marriage; and after she had had a prolonged course of treatment a fairly healthy family was reared.

In an address to students a physician said he could show them children that would be pronounced by most authorities quite free from hereditary taint;

though he could see the evidence in the children, having treated the fathers in their youth for "X." Of course there are different intensities of poisoning; and different people differ in resisting power, or in capacity to regain a fair degree of purity of blood; so there are all degrees of degeneracy in the children. In one girl with handsome features, clear ruddy cheeks, and beautiful sound teeth, the most striking difference from the girl of pure parentage was noticed in the thick ankles with coarse rough skin. Even when the father seems to have been perfectly cured it will generally be found that the flesh of the infant has not the firmness of the healthy child, the skin especially of the legs has not the velvety softness; there is special liability to indigestion, diarrhœa, sleeplessness; and there is apt to be morbid affections of eyes, or ears, or nose, or glands, or bones. Many clever strong men have inherited the taint; and their joints, or their veins, or some other part will break down under strain that will not injure those who seem much weaker but who have healthy blood. German medical writers maintain that there is great degeneration of Englishmen in the past century due to "X," and that the impoverishment of blood and heart weakness is far more common than in Germany. Unfortunately the anæmia and impure blood cannot be thoroughly recovered from in one generation.

What can cause more misery to a woman than to

have children unhealthy and diseased? It is the best women, and even the best men, who suffer most. One of the most pernicious errors is that which depicts the sufferer as necessarily a monster of vice. No doubt the disease is often evidence of moral depravity; but the vilest scoundrel takes no risks, and laughs at the innocent simpleton who falls into a trap that may be actually laid for him by the vicious man and woman. The real villain keeps himself safe at the expense of the ruin of the innocent; while the noble generous youth is the victim of the polluted.

Nurses at hospitals for diseases of the throat and ear soon learn the meaning of "specific," and the prevalence of the curse, especially if they are interested and have had good education. A woman comes in suffering from ulceration of the throat, and the surgeon says there is "specific ulceration." This fell disease eats holes in the palate, and destroys the vocal cords if it is not speedily arrested; but in the present day the full effect of the evil is never seen, since the disease is always stopped by treatment. Men and women in former times had their noses quite destroyed by it, as if by cancer or lupus; and Shakespeare describes some of the results that were noticed in his day, when there was no efficient treatment and no chance of concealment. There was an advantage in seeing the full destructive effect of the disease, for the propagator of it was hunted

out of society, whereas now she may be the fashionable associate of princes. In "Timon of Athens" some of the effects produced by "X" in man are described:—

"Consumptions sow
In hollow bones of man ; strike their sharp shins,
And mar men's spurring. Crack the lawyer's voice,
That he may never more false title plead,
Nor sound his quilllets shrilly,
Down with the nose,
Down with it flat ; take the bridge quite away."

One doctor maintained that Shakespeare himself must have suffered from "X," and that it was the cause of his death. He said the poet was thinking of "X" when he wrote the lines:—

"I am ashamed that women are so simple
To offer war when they should kneel for peace."

One day a woman brought her daughter suffering from bad health generally. The surgeon looked at her teeth and said, "Mr. Hutchinson would not be needed to diagnose these teeth. You see they are very markedly peg-shaped, and the enamel is irregular. We need not doubt the history." In reply to inquiries the mother said she had always been strong and healthy, though she had had some bad health since her marriage. Her husband had been the strongest man in his regiment when he was a soldier, though he was now unable to work owing to shortness of breath. She had lost nine children,

all under two years of age. Some died of consumption of the bowels, some of diarrhœa, some of convulsions or bronchitis. After the patient had gone out the surgeon said—"There you have some instructive lessons. It does not matter a straw that the mother is the healthiest, handsomest, cleverest, strongest woman in the world if her husband is infected; the children will be dead or unfit to live. Medical treatment, good feeding, continual care, may keep the poor wretches alive; and the ratepayers will go to any expense rather than discuss the true cause of infant mortality. There were nine deaths in one family clearly due to 'X,' but not one of them is recorded in our death statistics as having anything to do with 'X.' No doctor gives honest death certificates in these cases. He would be denounced if he did, and might be prosecuted."

It was satisfactory to learn that much more care is now given to the treatment of our soldiers, and that they are encouraged to keep under medical treatment for a long period; but in many of the most dangerous and insidious cases the victim is not aware of his danger, and never remains off duty. The people would be horrified if they could only realise the dreadful ravages this plague has made on soldiers in India, where the type of disease seems to be severe. Military authorities complain that a large proportion of our army is rendered unfit for duty by this disease; but an infinitely more important effect

is that youths specially selected as healthy and well-developed are blasted for life, and are so poisoned that their children inherit impoverished and diseased blood. The children of policemen and soldiers ought to be the healthiest and strongest in the country.

Every mother is apt to think that her own son is healthy; and the sister walking proudly with her soldier brother or lover would be horrified if told that he had a disease worse than leprosy. How many soldiers escape the Curse? In the present day medical science is able to arrest the disease so that friends do not suspect its existence, and that the firstborn is not slain, but it is poor consolation to keep alive children unfit to live without special medical treatment.

Dr. W. one day related to some students an example of cases he had met. A young woman had had two dead children both born prematurely, and she had failed in health since marriage. The doctor sought an interview with the husband, and tried to explain to him the importance of undergoing medical treatment. The young man protested that he had never laid up with a day's sickness, and had no blemish on his skin; why should he take medicine? He admitted that his hair had once fallen out a great deal, and that he had had a slight infection but recovered without any treatment whatever. He evidently considered that the young surgeon was

anxious to acquire patients, and refused all treatment either for himself or his wife. Years afterwards Dr. W. learned the further history of the unfortunate pair. One child after another was born dead, or died soon after birth; and there was a change of doctors very frequently. Every child was so diseased that no care was able to prolong life in any one beyond the first year. Before forty years of age the man died; and the description given of his illness was that all his organs were rotten. The widow at 35 seemed to be 50; she was languid and weak, had ulcers on her legs, and was periodically appearing as an out-patient at hospitals for women. At last she had to enter the infirmary, and there was kept under good treatment for some months. The result was a wonderful improvement in her health and appearance. She married again, and has two children apparently quite healthy, though they will have a tendency to disease of glands, and ears, and eyes, and bones, and to mysterious ailments.

The contrast in the children of different families ought to awaken interest in the discussion of the real causes of delicacy, which have no relation to poor food or insanitary conditions of dwellings. Two cousins who were both very handsome, healthy women had experience that caused some searching questions. One married a man with nothing special to recommend him in physical appearance or mental ability; and her cousin, as well as many of her

relatives, were rather disgusted with the poor match she had made. The children proved strong, and clever, and handsome, always merry and never suffering from debility. The other girl declared that she would only marry a man she could be proud to walk beside; and her husband really was one of the strongest and most distinguished looking men to be found. To the sad surprise of the mother her infant was puny, shrivelled and unwholesome-looking; its skin hung loosely on it, and its limbs had none of the firm plumpness which she had admired in her cousin's infant. Instead of the bright eye, and eagerness for food, and readiness to smile, there was a dull lifeless expression, a feeble attempt to respond to efforts to feed it, and a tendency to whine and cry night and day, as if in protest against the crime of bringing it into the world. This was the child of the man who could pull coins asunder by the mere use of his fingers, and who had been described as a magnificent specimen of humanity. Constant medical care succeeded in rearing several of the delicate children, but the contrast between them and their parents was so marked that everyone wondered. The father was a model husband; he was kind and thoughtful, and generous, and was regarded by the community as the embodiment of all virtues. He died of cancer before fifty years of age.

Every woman believes that her own brother, or son, has escaped the Curse when he is the model of

what a brother and son ought to be ; and it seems incredible that the men most highly esteemed for their virtues have often had their lives blighted by the very respect they had for women, which caused them to submit to blandishments rather than crush the serpent. When women receive the franchise they must insist on the circulation by government of a clear and full account of the curse and its consequences, and so treat honestly the chief cause of physical degeneration.

We know quite well that children are feeble, and sickly, and diseased, and imbecile, not because of the poverty, or drunkenness, or ignorance of their parents, but because they inherit disease that affects prince and beggar alike. No doubt habitual drunkenness has an injurious effect on the offspring ; but the men who fought the greatest battles of England were reared amid drunkenness that would now be regarded as appalling, and in hovels that would be fatal to the modern child. Such are some of the views that one may hear expressed in hospitals, but that nobody cares to publish. Fortunately there is now a great army of lady doctors and nurses who are learning the true state of affairs. A friend of mine who is a nurse in a hospital for paralysis was recently telling me some things that everyone ought to know, but that are carefully concealed.

This friend told me how shocked she was one day to see six fine-looking men in the prime of life

assembled to illustrate a lecture on Locomotor Ataxy. Some of them had been out-patients for several years; and she had watched them becoming more and more helpless, as they struggled along heaving their legs and arms about, painfully conscious of their strength and their powerlessness to save themselves by it. None of what are styled the "laity" are supposed to know that locomotor ataxy is, like most cancers, only one of the countless results of the terrible disease that is so common in England; but the nurses are now learning that locomotor ataxy, and general paralysis, and most cancers, and all sorts of degenerations, are simply symptoms produced by the one poison.

The case of one of these patients affected my friend so much that she said she could never think of him without a shudder. He was a very handsome man under forty years of age, apparently quite strong and healthy; yet he could scarcely walk even with the aid of his wife, whose efforts to steady his stumbling gait always attracted the gaze of the other patients.

The sympathy of the nurse naturally resulted in brief conversations when there was opportunity during the hours of waiting; and thus the sad history was deeply impressed on her memory, especially as she had learned from the discussions and lectures of the physicians the true nature of locomotor ataxy, and had become quite familiar with the name which

sounds so strange to the public. Both husband and wife had been well educated; and they had married with every prospect of happiness, as he had a good situation, and was held in the highest esteem as a thoroughly able and trustworthy man. In the opinion of his wife, and of all who knew him, he was everything that a husband and father ought to be. There were six children, several of them strong and energetic, and possessing his clear ruddy complexion; yet he was always anxious about their health, and seemed extremely vexed because one boy had peculiarly defective eyes, and because the family doctor was particular in examining their teeth and their glands, and seemed doubtful about their constitution. When it was remarked that the elder children seemed older than one might expect from their age, and that the enamel on their teeth was defective, he remained gloomy for several days. When it was announced that the disease was locomotor ataxy both husband and wife read all they could find on the subject; and thus the true cause had to be faced, to the great distress of the sufferer. He told his wife that he might be described as having set out on a journey overflowing with health and good spirits, delighting in everything around, full of the noblest resolves, and rejoicing in the unbounded affection and admiration of his mother and sisters. He was like a lad bounding along a road where all was sunshine and beauty, until one day his curiosity and reckless confidence caused him

to turn aside for a moment into a by-path to listen to the alluring voice of an apparent angel in female form. On regaining the highway sunshine and beauty had disappeared for ever from his life. He had been poisoned by the Serpent of Eden.

Under the care of a sympathetic doctor the unfortunate youth seemed cured of every trace of disease ; and his most intimate friends never had the slightest suspicion that he belonged to the great army of upright men who have a deadly enemy always vitiating their blood, and who are silent and ashamed when the true cause of degeneration is discussed freely and with vulgar candour by those who are really debauched and infamous. This is one of the strange tragedies of life. Multitudes of men who could challenge the world to produce an individual they had wronged, and who had even been martyrs to their keen sense of honour, shrink into the background when pointed to with scorn by the basest seducers of the innocent.

The locomotor ataxy victim, like my poor husband, was sometimes disposed to moralise bitterly to his wife over the seeming injustice of Providence, which leaves the brave simpleton to suffer while permitting the vile scoundrel to sit in the seat of power and honour, and to maintain that men reap as they sow. Pains, which doctors call "lightning pains," were often so agonising that he longed for death ; and yet nothing could give him relief. The doctor said that

a disease like cancer was gnawing away his spinal cord, and that nothing could stop it.

What intensifies the horror of this disease is that the patient is acutely conscious of his condition, and often remains so till near the end. For years the man may be seen painfully heaving his limbs along, and no one can imagine the torture of his attacks of pain. Then he may become blind or deaf, and is at last unable to help himself; until his misery becomes so great that his dearest friends long for his death.

Another disease that interested the nurses very much was General Paralysis of the Insane, which is another symptom of the terrible poison that everyone tries to ignore. This paralysis and insanity is caused by the cancerous destruction of the cells of the brain. Doctors may say it has nothing to do with cancer; but there is no denial of the fact that it is a creeping destroyer of the healthy action of the vital cells, and nobody knows what else cancer is. There is no disease more awfully dreadful, for it tends steadily to destroy every trace of the human nature of its victims.

The public dread to learn the truth. It is said that people nowadays have little sense of sin; but it is forgotten that the great aim both of science and legislation is to conceal the consequences of sin. Who knows anything of the general paralytic? He is hidden away in an asylum, to be attended by

strangers paid for the purpose. Friends do not wish to see him or speak of him.

A little book like that of Dr. Savage on Insanity needs to be circulated everywhere ; but one can also learn from nurses and attendants. A splendid specimen of manhood is brought in suffering from delusions ; boasting of his wealth, and offering to give away millions. The unskilled observer cannot believe there is any serious disease in him. At the end of a year the visitor sees a melancholy, stupid, shuffling lunatic, who could not be recognised as the famous athlete. At the end of another year the victim may be found lying in a cell utterly unconscious of his surroundings ; fed at regular intervals by attendants ; unable to perform any function naturally, and with less sense of decency or cleanliness than a pig in its sty. Yet there are teachers who would ignore the dreadful influence of the Serpent of Eden, and who are too stupid to understand the parable.

Let the history of the patients in Bethlem be circulated broadcast for the instruction of the people. The greatest athlete, the most distinguished physician, the most eminent judge, the most famous general, may be hidden away, in order that modern society may be able to keep up the pretence of its superior evolution and virtue.

It may be said that I am describing the sufferings that men undergo as the just punishment of their

vice ; but a woman who would say so must be an abominable wretch, probably herself a curse to humanity. Every true woman suffers when her husband, or brother, or son, or friend suffers ; and, above all, when she sees the degeneration and decay of her children.

The editor of the *British Medical Journal* wrote some years ago that general paralysis is, "for some unexplained reason," more common in this country than in many others, and is, comparatively speaking, infrequent in Scotland. He was puzzled to account for the absence of the disease in extreme whisky drinkers in Scotland, and its occurrence in total abstainers in England. Dr. W. spoke with scorn of the statement that the cause of the horrible malady is obscure, and protested that the only obscurity is due to those who conceal the truth. Every newspaper in the land ought to throw open its columns to the discussion of the causes of the difference in the effect of alcohol on the present generation, and the effect on our forefathers, who drank bottles where their descendants cannot drink glasses. He said alcohol really serves as a test of the purity of the blood, and even of the spirit. He has known men with pure blood drink at least half a bottle of whisky every day for fifty years, and yet live to be strong, healthy old men. Any man who had suffered from the curse of "X" would have died of disease of the liver, or kidneys, or brain, before middle

life if he had taken half the quantity. It is said alcohol causes crime; but it only does so when the spirit is evil. When Scotsmen were sound in spirit as well as in body, the consumption of whisky simply stimulated their tendency to discuss theology and to feel devotional. The degraded wretch of the present day in the slums of Glasgow and Edinburgh has his vileness stimulated because there is no virtue in him.

One of the greatest medical authorities in the United States of America has declared his belief that there are more people in that country suffering from the effects of "X" than from consumption, about which there is so much talk; yet an American woman, signing herself "M.D.," has written a book for public guidance, in which she describes the common results of "X" in children, and then calmly states that they are due to the use of tobacco! Is her hypocrisy so strong that she tries to deceive the people? Or is she more ignorant than the average London nurse in spite of her "M.D.?"

Dr. W. maintained that "X" was the great cause of the destruction of ancient nations, and that moral corruption is now seriously threatening this country as well as France and America. He had no doubt that Isaiah was referring to the prevalence of "X" when he denounced the shameless women with wanton eyes and affected gait, and declared that the result of their shamelessness would be scabs on the

crown and baldness, diseases that would compel disclosure of their rottenness, and the branding of the scars of "X" on their faces instead of beauty. Unfortunately the good women have to suffer as well as the bad. Dr. W. declared that any man who stood in the way of the compulsory reading of such works as those of Moses, and Isaiah, and Jeremiah by all children in advanced classes ought to be treated as an enemy of mankind.

Some people are convinced that cancer is infectious, because there are so many cases where both husband and wife have died of it; but the simple fact is, that the wife has been infected with the Curse through the husband. In many cases the children show very little trace of the evil, and are often big and strong and handsome, and apparently thoroughly sound; but there are still evidences of bad constitution to be found. Sometimes a clever medical student is humiliated to find that he has the defective eyes, or the peculiar teeth, that the lecturer is describing as proof of hereditary taint; and sometimes one has an opportunity of seeing the evidences of hereditary taint in the grandchildren, in teeth with bad enamel, and in tendency to disease of bones, or glands, or veins. Dr. W. remarked that he had notes of a number of cases of the grandchildren of men who had suffered from "X," and he found they were specially liable to anæmia, decay of teeth, and to all affections favoured by poverty of blood, such as tubercular disease.

No doubt it would be untrue and slanderous to say that every case of cancer or of general paralysis is due to direct infection of the great hereditary poison. The irritation of the old clay pipe used to cause the disease of the lip that killed as cancer; tubercular germs may set up disease of the nose that will destroy like cancer; men and women of absolutely pure life may be attacked by forms of cancer that come quite mysteriously, so far as our present knowledge goes. The cells of some part become weak, or become riotous and uncontrollable. The tendency is inherited from previous generations. It is quite impossible that any family in England can be free from the taint of the great hereditary disease, though one may have to go back a number of generations to discover the impure ancestor.

In the case of general paralysis there is often severe and prolonged mental overwork and worry, and sometimes the attempt to support the energies with alcohol; but neither overwork, nor alcohol, nor worry, nor excitement will cause a really sound man to become a general paralytic.

Dr. W. was very fond of referring students to the legislation of Moses, and to the fate of Egypt when its population perished from the disease that causes the death of every firstborn, from the prince in his palace to the beggar in his hovel. The ancients did not know how to cure or conceal the disease. When the Israelites became infected by intercourse with

the Moabites, the punishment was drastic. All the chiefs were hanged, and those likely to spread infection were killed. Yet twenty-four thousand men were killed by the plague before it was stamped out. The Amir of Afghanistan is said to adopt as drastic methods as those of Moses to save his people from the fate of Egypt.

In the *Church Times* of Sept. 21, 1906, there is an extract from a sermon preached in Durban by Archdeacon Roach, of Zululand. In this the preacher says with regard to causes of rebellion :—"The Zulu felt deeply that the presence of the white race in the country was responsible for the introduction of disease, which was making great headway, and which before the advent of the white man was not known. He felt intensely the disgrace attaching to illegitimate births, which were on the increase. He was learning that money was only to be cared for, and that for its sake, morality, truth, and honour might go to the dogs."

Have the English people lost all sense of justice, and decency, and shame? The so-called Heathen were able to produce a nation distinguished for strength, courage, truthfulness, honesty, and purity. In the name of Christianity, England makes them weak, diseased, dishonest, and immoral, and then will boast about establishing hospitals for women. Is it not time the women of this country had a voice in its management? Must all mankind have eyes that

cannot see, ears that cannot hear, noses blocked by adenoids, and teeth that are rotten?

At whatever hospital in London the nurse may be she has to deal with "the diseases of Egypt," though in many cases the affection may be only local, and not the constitutional "X." From Berkeley Hill's work we learn that a committee of the Harveian Society reported in 1867, that at Guy's Hospital *forty-three per cent.* of the whole number of out-patients annually treated suffered from diseases due to impure relations of the sexes. Thus if we deduct trivial cases of injury, and ailments like toothache, we have more than half of all the out-patients suffering from what Dr. W. calls "the diseases of Egypt" that Moses tried to stamp out. Do the people of England realise the importance of this? Eloquent lectures are given on degeneration, and entertaining books give expression to fine sentiments on the progress of humanity. A few plain facts need to be considered without any adornments of language.

It must be borne in mind that the grandchildren of the man infected with "X" would not be included in the *forty-three per cent.* of sufferers, though the anæmia, and varicose veins, and decayed teeth, and chronic deafness, and diseased glands, and nervous instability, and the other symptoms of bad constitution that bring them to hospital have their true origin in the original poisoning of the grandfather, or in the

poisoning of the parent who had been apparently cured before marriage.

The authorities of Moorfields Hospital for Eye Diseases reported that *twenty-four per cent.* of their patients suffered from the diseases due to sexual impurity. How many of the public suspect that one-fifth of eye affections are recognisable as due to such a cause, besides a multitude of the obscure cases due to the infection of more remote ancestry? Does the medical profession, or the government, do its duty by leaving the sufferers in ignorance of the cause of their misery? No wonder the women of this country are demanding some share in the management of its affairs! Public lecturers need to be appointed in every district to instruct women on these subjects, and, of course, such instructors must be ladies.

A man comes in with his eye apparently only slightly inflamed, but unable to bear the light. The surgeon pronounces it a case of iritis, and remarks that here there is clear history of "X," but that in all cases of iritis the probability of its specific nature must be kept in mind. The eye may be permanently damaged, but if specific treatment is begun early there is often complete cure. In children this specific iritis often causes permanent injury in infancy because surgeons do not suspect the cause.

A big countryman and his wife, both apparently quite healthy, bring a big good-looking daughter

who has mysteriously become blind. She had been quite healthy and had good eyes until recently, when a film began to cover the eyes until the surface became like ground glass. The parents gave entertaining accounts of their experience to the other patients in the waiting-room. Their doctor in the country wanted to give the girl medicine, but they were convinced that this was merely in order to charge them more. What good would drinking medicine do to the scum on the eyes? They tried patent salves and lotions, but the sight went steadily from bad to worse. Another child had very defective sight, but that was due to some disease of the eyes in infancy. The surgeon remarked that it was hardly worth while inquiring into the history, as all these cases of blindness are due to the same specific cause, and nothing is of any use except specific treatment. One of the parents must have been infected with "X," but sometimes they will deny the fact, and sometimes they do not know it. The cause is now so well known that every local doctor treats it correctly, and cases are not met with in the blind asylums as frequently as formerly. Medical science enables the present generation to grow up in ignorance of the real effects of such diseases as small-pox and its greater and more important brother.

No disease is so multiform as "X." At the Skin Hospital we see cases that have been mistaken for small-pox; and even at the last slight epidemic of

small-pox in London several cases of "X" were actually reported as small-pox. Yet in many other cases there is never sufficient affection of the skin to attract the attention of the patient's most intimate friends, or to cause any alarm to himself; and it is these apparently trifling cases that are most likely to bring on cancer, or locomotor ataxy, or paralysis, or insanity in middle life.

A popular notion that "X" is a skin disease, and the mother of all skin diseases, seems to some extent justified by the fact that there is no skin disease which is not sometimes simulated by "X," so that "X" may be mistaken for the simple affection, or the simple affection for "X." Even doctors of experience have mistaken "X" for typhoid fever, and for measles, so multiform are its manifestations; and those with the hereditary poison in them may be strong, clever, energetic men, or tall, handsome women, only not quite sound.

A young woman comes in pale, wasted, and haggard, dragging herself along as if utterly exhausted and weary of life. Her face, which she had kept veiled while in the waiting-room, is disfigured by thick scabs which cover deep ulcers, and one of these ulcers is below the eye, so that the eyelid is inflamed and dragged downwards, producing a most unsightly appearance. Scattered over her body are thick brown scabs, like limpet shells, each concealing an ulcer. The nose has

been partially eaten away by the ulceration; but the surgeon says that when the constitutional disease is cured he will try to rectify the disfigurement by operation.

This is said to be a case of Rupia, and in answer to the question, "Is it specific?" the surgeon replies, "Of course."

What is the history of this case? She is only twenty-two; two years ago was healthy, strong, brimful of merriment, with sparkling eyes and happy disposition. She married a man regarded by everybody as a most desirable husband. He was strong, tall, and handsome, with open countenance and straightforward manner. He was industrious, a teetotaler, a church-goer, and was generally esteemed. After a year of happy married life something went wrong. Her husband became pale and gloomy and was taking medicine. She began to feel out of sorts, and had a skin eruption about which her husband was much concerned. She went a few times to a dispensary and the eruption disappeared. She would not attend hospital, as she did not wish her husband's friends to think she was unhealthy. She got weaker and paler, and took quinine and patent medicines said to cure disorders of the blood, but without good result. At last she came to hospital, but too late to prevent disfigurement by the horrible white scars that were once a common result of "X," but are now rarely seen because medical science

arrests the disease and so keeps the public in ignorance.

Dr. W. related many interesting cases. A child about a year old was brought to him with a tumour on a bone of the arm. The mother was an exceptionally strong, good-looking woman, and the child was so big, healthy-looking and intelligent that he might have received first prize at a baby show. The father was a handsome man with healthy, ruddy complexion. Dr. W. asked a medical friend to diagnose the case for him, but it proved a complete puzzle. Then Dr. W. said he would treat it as hereditary "X," and the tumour would vanish like snow before the sun. His friend warned him that he was in danger of becoming a monomaniac on the subject of "X," fancying he saw it in everything. Then Dr. W. told him the history. The father and mother were each over thirty years of age before marrying, and were exceptionally intelligent, matter-of-fact persons. The man had suffered from "X," and had been treated for it by a chemist and by taking sarsaparilla, until he was supposed cured. During courtship he told his wife the reason for postponing marriage, and she quite understood and appreciated his confidence. Five months before the baby was born she became affected with severe symptoms of "X," for which Dr. W. treated her until his birth. Then he gave the baby specific treatment for three months. Thus it was easy for him to tell the cause of

the tumour. This mother had studied the subject, and she told Dr. W. of a case she knew something of in which a woman had deliberately given disease to a young boy under the impression that infecting a pure person is a certain means of cure. Those connected with hospitals know well that such things occur. Is it right that the mothers of the nation should be kept in ignorance?

Dr. W. remarked that this boy may become a great judge, or general, or bishop, or politician, and may be admired for his splendid physique; yet the physician who will best treat him for any attack of gout, or rheumatism, or asthma will be he who keeps in mind the possibility of hereditary taint. The tainted child, however strong and healthy in appearance, will be more likely to have bad complications in measles, or scarlatina, or rheumatism, or whooping cough; a slight injury may cause a rapidly-spreading ulcer, the flesh decaying easily; he may be big and strong, with large bones and muscles, but his bones will break easily, and his veins will become varicose if he trains as an athlete. He will die under strain which a weaker man with pure blood will endure.

One day a tall, good-looking woman came with a boy suffering from general debility and breathing obstructed by adenoids. The mother was superior to most hospital patients in appearance and intelligence, and seemed altogether a woman any man

might be proud to have for a wife. She was slightly deaf, had some chronic affection of the nails of the fingers, and her veins had become very much varicosed. Dr. W. looked particularly at her teeth, which were rather pointed and had bad enamel, and he learned that she had been under medical treatment a good deal in childhood. He remarked: "Unless that woman's father is taken special care of he will die in middle age of cancer, or disease of liver or kidneys, or of locomotor ataxy, or of general paralysis, or some other result of 'X'; and her mother will probably die of cancer. If the man is taken special care of he may live to be seventy, but will be older at sixty than the man with pure blood is at seventy." We afterwards learned that her father had died of cancer of the throat, and that her mother was an invalid with chronic bronchitis and ulcerated legs.

An old physician said to his students: "This is a subject on which men and women of the highest reputation will prove liars. When you meet a case of mysterious illness in middle life pay no attention to the social position, or the wisdom, or the profession, or the saintly character of the patient. He was young once, and may have been infected by 'X.' You may adopt the customary charitable supposition that towels and various articles used by other people are dangerous. Study the life of Napoleon Bonaparte. He was a strong, clever man. When about twenty years of age he suffered from a peculiar skin

disease, that caused him to be pale and haggard for a long time, but that was cured by a distinguished surgeon. He became a morbid, mysterious man; but the fate of his children, and his diseased liver in middle life, explain a great deal. When a young man of intelligence and ability feels convinced that his blood is poisoned, and that his children are likely to give evidence of it, he may devote himself to religion and may become one of the most benevolent and estimable of men; or he may commit suicide on the eve of marriage; or he may become a callous, reckless adventurer, accumulating millions, or founding a new sect; pursuing his career with relentless selfishness because he is trying to drown disappointment by some kind of success, no matter what. When any man is described as a 'woman-hater,' you may feel pretty certain he is a victim of 'X'; and you will find it interesting to watch how his health is at fifty years of age. When a man is infected young, and is well treated, you may find him at seventy without any symptom of the poison, and his children may be strong and handsome; but there is likely to be weakness of the heart and blood vessels, and the children are likely to have some defect in the form of the mouth, and teeth, and nostrils. It is worth noting that in France this has been called the 'English' disease, while in this country it has been called the 'French' disease. Nobody is willing to discuss the plain truth about it. When I see the

modern efforts to teach girls to do high kicking, and to twist their bodies in grotesque posturing, and to make rude gestures, instead of the ancient cultivation of grace and modesty in dancing movements, I cannot help thinking of the condition of our soldiers, and the disease and misery brought upon mankind by the shameless woman."

It must be admitted that government by men alone is a failure. There are thousands of deaths every year in London alone due to one definite disease, and yet death statistics are framed to conceal the fact. No doubt unsuitable food and insanitary surroundings cause the death of many children who could be kept alive by care; but the children die because they are diseased when born. In one case nine die in one family, in another six, in another four, and the doctors know quite well why they die; but no death certificate tells the true cause. In men and women of middle age the general paralysis, or the locomotor ataxy, or the cancer, is not the true cause of death. The truth is concealed by giving the name of the latest symptom.

What must the good women of England do in order to save their husbands and children, and thus to save the nation? How can they save themselves from disease and premature death? If the women of England only knew how their lives are blighted they would demand drastic legislation. One poor woman who had become aware of the cause of the

death of several of her children and the inferior physical and mental state of the others, besides the ruin of her own health and the death of her husband, exclaimed to me very emphatically that the propagators of the evil ought to be burned; and I have no doubt she would have felt great satisfaction in setting fire to a house containing a thousand of them. This will be said to be very barbarous, and only the folly of an angry woman; yet it does seem absurd to condemn to death a man or woman for killing one other person, and yet to hesitate at the destruction of those who murder whole families and vitiate the blood of the nation for generations. The ancients were not so silly and unreasonable as we are apt to assume.

Women have peculiar responsibility for preserving purity of morals and purity of blood; and every nation that has attained greatness has given special attention to this duty of women, while every nation that has ignored it has gone speedily to destruction. The goddess Vesta was a virgin with her shrine in the inner part of every house, where she was supposed to guard domestic life. The heart's blood depended on the purity of the woman; and when a new home was to be made, the sacred fire had to be taken from that at the vestal shrine. When Greece and Rome were becoming the foremost nations the women were maintaining the centre position of the national stronghold.

Every child in England ought to be taught the duties and responsibilities of the Vestal Virgins.

Protection of the women and children must be the first consideration in every community that would escape decay and destruction ; yet our good women have not adequate protection, and our centralised system prevents the women of a village from protecting themselves, while our hypocrisy tries to keep them in ignorance of their danger. Only the other day a number of American women in a small township tarred and feathered a woman who was becoming a danger to society ; and if they had known all that Moses knew they would have set her on fire. Women are becoming educated, and demand the right to make laws to protect themselves. There are multitudes of men in London living on the earnings of the female poisoners of the nations ; and when such men are brought before a magistrate they receive as punishment a brief term of imprisonment. When women have their right position as legislators these criminals will be at once put to death. We must no longer pretend ignorance of the fact that a vicious woman, whether a marvel of physical beauty in high society or the most abject little female wretch of the slums, is capable of bringing destruction on a whole community ; and the man who exploits her must not be allowed to live.

How are we to preserve the nation ? There are many who advocate the admission of women as

members of Parliament, but there are serious objections to that course, and there is little hope that it would have any good effect. The sexes have distinct functions which are eternally fixed, and it is folly to oppose or ignore natural laws. It is unnatural for a male animal to fight with a female; and anything provoking serious conflict between men and women must be avoided. No sensible woman wishes her skin, physical or moral, to be as coarse and hard as that of a man. Some questions which interest men will not be studied by women; while subjects of great interest to women are treated with contempt by men. Yet the voice of woman must be heard in all that relates to purity of blood and purity of morals; all that relates to the welfare of children and the success of married life.

Various plans may be proposed; and I would suggest the formation of Borough Councils, County Councils, and a National Council of Women. Thus women would discuss by themselves all questions they consider important; and would submit their matured plans for the consideration of the corresponding male assemblies. It is not likely that the men would really oppose any measure decided upon by women after careful discussion; but if any special difficulty should arise, the two sexes might vote together to decide by a majority.

The elementary council is already in existence in many places in the form of the Mothers' Meeting.

This can easily be converted into an assembly for discussing infant mortality, infant debility, hereditary diseases, training of children, preparation for marriage, employments for women, and such subjects. Every thoughtful woman shudders when she sees a group of undersized, prematurely old, debased youths, and reflects that those degraded wretches will be fathers of the next generation. Hence the Councils of Women must discuss the means of compelling youths to exercise self-denial, and cultivate body and mind, before marrying.

Every church must have its Mothers' Meeting; and the members will all have votes for the various Councils. It may be said that some clever women do not belong to any church, and that many of the best women are not mothers; but the woman who does not belong to some church is unfit to have any voice in questions relating to the training of children; and a woman who has not been a mother must be treated as less worthy of honour and responsible position. As guardians of the virtue of the nation we must see that every child is familiar with the Holy Scriptures; and that the Bible is employed as chief reading book for at least six years of school life. The only certain means of preventing national decay and anarchy is to have the nation built upon one infallible foundation of religion and morals, and familiar from childhood with the same words descriptive of eternal truths.

European Western races are so accustomed to regard themselves as the teachers of the world that they are surprised to find Eastern students criticising Western civilisation. The views expressed by a Moslem student were interesting. He said: "You keep talking of the neglect of women in the East, and the need of doctors and hospitals for them. Do you think our mothers and sisters are fools? You fancy women in the East are treated as slaves. How is it the Empress of China has been supreme for so many years if women are oppressed and secluded in slavery? Our women have common sense, and do not need doctors and hospitals. They know what is best for their safety; their pride is in their sons; and their first thought is for the purity of the nation. Your women need hospitals because they are not taken proper care of. The women of England and America are like children who have not learned the dangers around them; while the women of China and India have learned by thousands of years of experience. Half your hospitals might be shut up if your women were as well cared for as the Turkish women you wish to send doctors to. The Begum of Bhopal was the chief figure at a reception of the Prince of Wales when in India. She is the ruler of one of the best governed States; and she is a Moslem. How did she learn to govern so wisely? She kept herself closely veiled all through the imposing ceremonies. Was it because she is downtrodden? The

truth is she has sense and modesty, and would shrink in disgust from the European and American women who talk about elevating her position. She knows that the greatest curse to women and children, as well as to men, comes from the shameless woman; and the story of Adam and Eve would seem no mystery to her. The Moslem visitor to a London music-hall or theatre has no desire to see his women friends so lost to modesty as the women here; and our women are anxious that no doubt should be possible as to the paternity of their children. I go to a London theatre and find the play most popular among ladies deals with the impossibility of keeping a house in order under your system; for the respectable householder is represented as believing himself to be the father of the son of his wife, when in fact the boy is the son of another man. Then I read the newspaper and find the special excitement of the day to be the trial of a young man for murdering one of your rich merchants under the impression that the rich man is his father; but I find no two men agree as to who really is the father of the murderer. In the East we prefer to have our women modest and virtuous, so that a man may know who are his children. We do not want our women Americanised. A bishop recently expressed his regret that accounts of scandals in the papers here are repeated by Moslem teachers in India to warn their pupils against European corruption. Do English religious teachers

never say anything against life in the harem? The slightest scandal in the household of a Turk would be a titbit to your bishops; but whatever the faults of the Moslem system may be, we have no scenes like those so frequent in America, where the women who send us missionaries gloat over the most obscene details of their divorce and murder trials, and fight openly for admission to hear the most disgusting evidence. Your own newspapers admit that Western civilisation is rapidly reducing a great race in America to moral imbecility; that the women have no standard of decency and no moral dignity; that the men have no conscience to distinguish right from wrong, but will shed maudlin tears over the most abandoned harlot who has a pretty face and is a clever actress. Moslem women are too virtuous to wish for the moral code that gives no punishment to the adulteress, and that makes her clean and respectable by a brief ceremony. Eastern women will vote for the rule of the Amir, who boiled the faithless wife and gave the soup to her paramour to drink prior to putting him to death. Our women know the need of protection. You may hold up your hands in horror at our polygamy, but we know who are the worst corrupters of women in the East, and the chief supporters of the most demoralising dens of vice. We think it would be much better for society if some Christians in the East had four wives, rather than shirk the responsibilities of family life, and live as centres of

corruption. Every intelligent foreigner who has travelled much knows that the most insidiously dangerous place in the world for a youth is this very London that is so loud in its condemnation of people it knows nothing about ; and the Indian student in Edinburgh who walks down the Canongate in the evening is so shocked by the scenes of indecency and open vice that he thanks God the women of India have protection. The best place in the world to study the plague that slew the firstborn in Egypt is a London hospital for children. Any Moslem who wishes to have healthy grandchildren has good reason to dread sending his sons to London ; and our women have enough maternal feeling to prefer seclusion in a harem rather than see their sons and daughters with imperfect noses, and purblind eyes, and decayed teeth, and the anæmia that leads to consumption and cancer. Even the Parisian coming to London from his city that is putrid through vice is nervous with fear of the nameless plague here. You mix up poisons and sweets for children without discrimination. We insist that all poisons must be properly labelled. Mrs. Steele will tell you that in India it is practically impossible to mistake the virtuous woman for the shameless woman. With you the most abandoned woman may be mixed up with any rank in society, and ladylike women come from the suburbs in the evening to Regent Street apparently on innocent business; if caught by the

police there are indignant clergymen to certify to their piety. A friend of mine in one of your respectable suburbs was recently accosted twice within half-an-hour by women apparently quite respectable, and the second time he had difficulty in flinging the temptress aside, as she clung to him and would not let him pass. Yet there would no doubt have been plenty of friends to certify the respectability of the woman if she had been charged with solicitation.

“Mrs. Steele knows something both of London and of India, and her testimony is:—‘I have been all over many a cantonment and many a native town by day and night without seeing a hundredth part of the temptation to men and the degradation to women which I have seen during the last three months when circumstances forced me to pass through even the quietest streets of London after dark.’ She remarks that the shameless women in India do not prowl the streets as in London, and no innocent youth can mistake them for virtuous women. In London the apparently virtuous woman lies in wait for the simple. You boast about your sanitary science. When a friend of mine went to consult a surgeon regarding obscure symptoms, he was asked if he had suffered from ‘X’; and on his replying that he had never had any such ailment, the surgeon remarked, ‘You have been lucky’! Fancy sanitary laws that permit disease to be so common that a youth is declared lucky if he escapes it!

“ It is quite time you had some women of experience and good sense to rule London as the Moslem Begum of Bhopal rules her territory. You believed the Mahdi to be a monster of vice ; yet he punished adultery between married persons with death, and illicit intercourse between unmarried persons with eighty lashes. Would it not be a crime against humanity to let Moslem women become as corrupt as the women of France, where adultery is the common subject of plays, or of America, where churches are places for whitewashing adulteresses ? The Turk has the purest blood in Europe ; though you fancy him more degenerate than yourselves. Your selfish, restless, discontented women are enraged because other women are content and happy in the rearing of their children. The women of the East think with horror of the childless concubinage that you call marriage. It is not the women of the harem who commit suicide from weariness of life, or satiety of vice. Lecturing English and American women have their natural feelings perverted, and see causes of discontent on every hand ; they think all women are like themselves, seeking happiness in unnatural excitement instead of in the performance of natural duties ; they fancy that children must be felt as a heavy burden, and that the woman who is content in her own home needs emancipation. They cannot understand the joyful mother who finds her greatest pleasure in toiling for her children ; and who

performs a far more difficult and important national service by rearing a good family than all the women politicians will ever do by their talk. Let these lecturers devote their eloquence and their influence to the extinguishing of the unclean."

It is evident that there is a great work which government by men has failed to do, and which women must assist them to accomplish. There is no time to be lost in eloquent speeches or indefinite proposals. Every village, and every street, and every county, must at once form its Mothers' Union to discuss urgent questions of reform without interference by men; and the decisions arrived at must then be submitted to the men to carry out. In some cases the women themselves may have the recognised right to inflict the punishment; but it will be better generally to leave men to execute the sentences. Agitation for the franchise may be carried on as usual by those who think that a few women voting along with men will have some good influence on legislation; but definite, practical, useful work must be carried out by women sitting in Assemblies of their own.

Many diverse views must be considered; and it is well to know how extreme the visionary reformer of great eloquence may be. Some reformers demand medical certificates of health before either man or woman shall be allowed to marry. Some say that the woman who has no desire to be a mother ought

not to be permitted to profane any church by a pretended marriage, but ought to be kept on a lower plane as the ancient concubine, since it is desire for children that alone makes marriage sacred, and saves humanity from bestiality. Some recommend the extinction of the unfit; but the law regarding murder is not likely to be abrogated. Those who sympathise with the mother of an only son who has married a woman as old as his mother demand that such marriages should be null and void; that the young man should be made to perform hard work in an asylum for a year as a person who has tried to commit family suicide; and that the middle-aged woman who enticed the silly youth should be tarred and feathered and driven out of respectable society. Indignant enthusiasts are not easily calmed. It is evident that the male or female seducer of the innocent must be punished in a very different manner from that at present adopted by men judges; and some bigamists must be sentenced to the extreme term of penal servitude. Men who live by the immorality of women must be put to death, unless it is decided that the death penalty is never to be inflicted for any crime. Sympathy instead of blame must be given to the honourable youths who are blighted for life by the almost accidental yielding to solicitations when they are mere inexperienced boys. At present there are men of noble mind, like my husband, who would sacrifice themselves to save the

innocent, and who yet hang the head in shame under the condemnation of the cowardly and selfish corrupter.

The artificial restriction of population is now discussed on all sides, and is specially a question for consideration by women. History must be studied to learn how much the progress of the world has been due to the younger members of large families. All who study the laws of heredity must admit that a life of courageous struggle against difficulties by parents confident in the belief that they have Omnipotence on their side tends to impart to the offspring a richer and richer store of spiritual strength and higher and higher aspirations; whereas increasing selfishness, cowardice, and dread of the future causes each succeeding child to have a poorer physical and spiritual inheritance than its predecessors. The makers of the British Empire have been the mothers of large families. Will the mothers of small families produce sons worthy of their inheritance?

Regulations for the extinction of the unfit have been frequently proposed. The strongest and most handsome men and women often become pests of society, and are then the most dangerous disseminators of moral and physical poison—the most fruitful source of sorrow and shame to women, and of death to children. Hence special precautions are needed to extinguish this class. Men who are liars must on no account be permitted to become fathers; for a liar is essentially

cowardly, mean, and degraded, no matter how strong physically or how wealthy. The father who is a liar cannot command the respect of children, or exercise a beneficial influence upon them ; so that the children naturally sink into criminality. Women who are liars may rear fairly good children if the father is honest ; and the children are sometimes beneficially influenced by shame at the untruthfulness of their mother.

Wealthy men who are honest and industrious may be permitted to have children ; but those who live in idleness, or as speculators, without proper sense of responsibility, must not be permitted to marry, since their children become useless and criminal when they have squandered the paternal hoardings, and become mere baneful parasites. The great object of reformers must be the weeding out of all tyrants, slaves, and parasites.

The spirit is of the utmost importance in both father and mother. The truly high-spirited scorn all falsehood and dissimulation, and their children have honesty, ability, and energy. Men and women who ask nothing of others except to stand out of their way, and not to impede their work, are the saviours of a nation ; while those who whine for assistance from friends, or from the wealthy, or from legislation by governments, drag the nation down.

It is evident there is a great work of reform to be done by women, and that men have failed to perform

the highest duty of government, which is to secure the health and happiness of every woman and child. Eloquent speeches and brilliant writing are really obstructing progress, since they distract attention from genuine work and fill the stomach with wind. Something definite is needed. Let the women of every district at once form their Councils, and decide clearly the measures necessary for improving the laws. Every village may be held responsible for the physical and moral condition of its own children. The mere talker or writer must be suppressed. It will be time enough to talk of oppression by men when the present district councils and legislative bodies have refused to carry out the reforms clearly and definitely decided upon by representative assemblies of women.

APPENDIX.

THE Woman Socialist writes :—"Far more women than men have to apply for medical aid, not because they are weaker naturally than men, nor because of their function of child-bearing, but because they are the sufferers from numberless so-called women's complaints, which are the effects of some form of masculine abuse." She justly complains that there is no one "who shall not only heal them, but tell them where the wrong is, and command them not to bring up their daughters in the ghastly innocence and gross ignorance which have helped in their own undoing." There are clever and eloquent lady doctors in every part of the country, and yet they are not doing anything to enlighten the public as to the great cause of the weakness, disease, and death of women and children.

The success of medical science tends to leave people in ignorance of the true nature of disease. Few, even among medical practitioners, have now an opportunity of seeing unmodified small-pox; and still fewer of seeing the natural progress of the great disease. It is now extremely rare to meet anyone with the nose flattened, or the bones of the forehead eaten away so as to leave deep white scars, or the larynx destroyed so as to make the voice a hoarse whisper. Successful treatment so far diminishes the evidence of disease that the ravages formerly common are sometimes actually ascribed to the drugs employed to effect a cure. Hence the following extract from "The Surgeon's Vade Mecum," by Druitt, needs to be kept in mind. Some words are omitted to suit modern hypocrisy.

"The writer, soon after entering practice, attended the wife of a tradesman, aged about eighteen, just married, and of perfectly good character, for primary 'X.' The husband

denied all knowledge of the cause. She was treated for a very short time; brought forth a dead child, and a year after another, who exhibited signs of 'X,' and was treated with mercury. The boy's teeth are depicted at p. 180. By the time he had attained manhood, he had been in hospital for iritis and acute rheumatism with valvular deposits. During one rheumatic attack, in which the writer saw him, his skin exhibited a mottled rash, just like 'X' roseola. The father went on without treatment, and in apparently perfect health, for at least fourteen years, then suffered from enlarged liver and dropsy. But about twenty-one years after the original attack he again came in a dying state under the author's care. He had then foul, shallow, suppurating patches on the thighs and upper arms (*echthyma*); fistula lachrymalis on the left side, with enlargement and suppuration of adjoining bone; alæ nasi thickened, and eaten away at the edges; bridge of nose sunk, with fetid discharge; voice, a husky whisper, from ulceration of larynx, with copious mucopurulent expectoration; vomiting after almost any kind of food; he lived on porter, which he craved for and took in large quantities; liver greatly enlarged; some ascites; . . . diarrhœa and tenesmus; and the most foul look and smell conceivable. Death soon followed. He confessed that shortly before marriage he contracted a very slight ulcer, which gave him no inconvenience. He took a few pills and thought no more of it. This is a typical case of old-fashioned 'X,' and is introduced here as a testimony against the insane theory that secondary symptoms are due to mercury."

Druitt wrote the foregoing more than fifty years ago, before antiseptic treatment had come into use. It is to be noted that the patient drank porter; and it is well known that those infected with "X" are unable to bear alcohol so well as other men. Very frequently those who have been infected are extremely temperate and abstemious, and are continually studying methods of preserving health; but in despair they seek comfort in alcohol.

The copying of the foregoing extract was interrupted by the entrance of an old soldier, who said in the course of conversation: "When I first went to India there was a young fellow in the regiment got it awful. He was as finely-built a young chap as ever entered the army, but he simply rotted. The doctors

had some operations on him, but they couldn't stop the disease. The stench was so bad that chloride of lime was dusted round him. At last the doctors chloroformed him and smothered him under a mattress. They did not want to let his friends know what soldiers have to go through."

The old soldier was quite convinced of the truth of the story; but it had not occurred to him that chloroform will kill without any need of smothering under a mattress. Death may have occurred under some operation.

In response to the remark that cleanliness and early treatment have made a great difference in the ravages of the disease, he remarked: "Not long ago I was talking to an old friend who is at Netley Hospital, and he told me that if I saw the rotten wrecks brought there, and the splendid young fellows blasted for life, I would sick my heart up." Such is the result of modern hypocrisy, that would move heaven and earth to call attention to a case of small-pox, or plague, or some disease only read of. That old soldier did not laugh or admire when he saw girls in a music-hall kicking up their petticoats in mockery of old-fashioned decency.

What becomes of the multitude of soldiers supposed to be cured? Are their children as healthy as their parents were? No doubt medical science succeeds in countless cases in concealing the weakness of the children, and abundance of good food enables them to grow up strong. A man who had been a soldier married a healthy girl whose mother had not lived with her eyes shut, but was as keen regarding questions of health and cleanliness as if she had been a savage. When the daughter's health failed the mother was full of suspicions as to the cause; and when an unwholesome pining baby was born she boldly asked the doctor if the condition of the mother and child was due to the man's health. When the father of the baby was told that he and his wife and baby all needed medicine, he said he had been treated for sixty days when in the army, and had then been told he was free from disease, but not to marry for two years. He had waited longer than the two years, but if he had known the truth he never would have married at all. He said he had kept quite free from all risk of infection when at the war, and could not believe the surgeon when he told him he was suffering from

"X." The sore was on his lip, and was contracted by drinking out of the same vessel as a comrade who had the disease.

A Parliamentary Report issued in 1897 was said to disclose a "shocking and startling condition of affairs in relation to the British troops in India." In 1895 it is stated that the number of admissions to hospital for diseases ignored by the respectable public amounted to half the total number of soldiers. It appeared that ten British soldiers suffered for every one German, French, or Russian; while the Japanese were preserved purer than any Europeans. The report says of Netley Hospital:—"Before reaching the age of twenty-five these young men have come home presenting a most shocking appearance; some lay there having obviously but a short time to live; others were unrecognisable from disfigurement by reason of the destruction of their features, or had lost their palates, their eyesight, or their sense of hearing; others again were in a state of extreme emaciation, their joints distorted and diseased. Not a few are time-expired, but cannot be discharged in their present condition, incapacitated as they are to earn their livelihood, and in a condition so repulsive that they could not mix with their fellow men. . . . The ward at Netley is known among the doctors as 'the Inferno.'" The report points out that "the present condition of the army in India, yearly sending home thousands of men infected with constitutional taint, is a great and growing source of danger to the whole community." It is added, "the influence which it is liable to exercise upon the health of the home population is one of the gravest aspects of the whole question."

Within a few days of copying the foregoing extract the writer attended the wife of a young man who had been a soldier for three or four years, though not in India. It was a first-born son, and shared the fate of those doomed by the Plague of Egypt. It pined for a week before dying, and the mother accounted for its inability to live by the fact that her husband had got his blood poisoned when at the war. She did not say how he was poisoned.

There was a case recently reported in the papers in which a woman told a magistrate that she had lost ten children in infancy, and this was quoted as something for which the

mother was to be blamed, whereas she deserved the deepest sympathy. No doubt her own constitution had suffered by the struggle to impart healthy blood, and by the absorption of the poison. The true cause of death would not appear in any death certificate. How many people are there in England whose blood is not tainted? Has any royal family in Europe escaped? A famous wrestler declared that the Turk has the purest blood in Europe; and while Englishmen are comfortable in their self-satisfaction the foreigner does not hesitate to ascribe the absence of great wrestlers and athletes to the prevalence of "X" and the general hypocrisy.

Do women want to learn the truth? Will the Woman Socialists come to the rescue and insist on the true education of women?

One of the most extraordinary perversions of the truth regarding "X," and one that has led to terrible disasters in countless families, is the description of it as a Skin Disease. As a matter of fact the cases that end in Locomotor Ataxy, or Insanity, or General Paralysis, usually mislead by not exhibiting any serious skin affection. The following regarding Napoleon Bonaparte appeared in *T.P.'s Weekly* some years ago:—

"At this period of his life, Napoleon, says Méneval, was in the enjoyment of vigorous health. He had just been cured by Corvisart of that cutaneous disease which he had contracted from the gunner whose work he did at the siege of Toulon. In the carelessness of youth, and being entirely absorbed in his work, he had neglected to undergo any treatment. He contented himself with some remedies which only caused the outward signs of the disease to disappear, but the poison had been driven into his system, and caused great damage. This was the reason, it was added, of the extreme thinness and poor, weak look of Napoleon during the campaign in Italy and Egypt. Mr. Sherard, the editor and translator of these volumes, quotes appropriately here the statement from Stendhal that a lady who met Napoleon several times in April and May, 1795, spoke of him as the thinnest and queerest being I ever met, and as so thin that he inspired pity." Every man and woman may be regarded as a liar when telling how "X" was contracted.

The Burden of Woman.

Here is the secret of Napoleon's career; and instead of proclaiming it to the world, as one would do in the case of another disease, this poisoning that destroys a man in his prime, and poisons the blood to the third and fourth generation, must be concealed and lied about. There is very often some cock and bull story about how it was contracted. The victims of this disease are on every hand in England, and are the martyrs of modern hypocrisy. The bigamist, the seducer of the innocent, the rake wise in depravity, sit in smug security to condemn the honest impulsive youth who prefers to be the victim rather than the victimiser. Men and women suffer agonies and tell the most absurd lies to surgeons rather than admit plainly that they have been infected; and in some cases they really do not know what has caused their disease.

A few notes collected at random will be instructive.

Jonathan Hutchinson described a case of very severe paralysis affecting motion, sensation, and the sphincters, occurring in a man about fifty. The paralysis lasted about two weeks, a large bed sore developed, and the patient died. The paralysis was due to "X," and the stress of the disease had fallen upon the veins of the brain and spinal cord, and the spaces around them. In places the veins were thrombosed and showed microscopic gummata in connection with them. Most doctors would simply have certified apoplexy.

Dr. Woods exhibited larynx so closed as scarcely to admit the passage of a goose quill. Patient contracted "X" when twenty; had false vocal cords so affected that tracheotomy was performed a year later. Affection of throat recurred, and tracheotomy was again performed; but larynx so diseased, that tube had always to be worn until he died twelve months later.

Dr. Bruce described case of man, aged thirty-seven, who had suffered from "X" for two years. Tertiary symptoms came on. There was paralysis, double vision, dilatation and fixation of pupil, convulsions and death. Inflammation and degeneration had attacked some arteries of the brain and the brain substance.

Dr. Bruce related case of a woman admitted with paralysis in both upper and lower limbs, and she died of paralysis of the neck and tongue. She had been infected in the

discharge of her duties in Soho Hospital. It was a case of periarteritis from "X."

How many of the general public know that many cases of paralysis are due to "X"?

Case described of death from heart disease. No suspicion of "X" from history. After death heart found with irregular easily-detached excrescences on its lining and valves, and injuries of its structure by gummata of "X."

Dr. de Havilland Hall showed a lad of sixteen, who was apparently healthy up to eight years of age, when he complained of unpleasant smell. He had been under Golden Square Hospital for two years. Septum of nose was entirely destroyed and bridge of nose had given way. He had extensive destruction of the soft palate, ulceration of the pharynx, and thickening of the epiglottis. There was no other indication of inherited "X"; and he had two older sisters and one younger sister alive and well. At the time of his first attendance at hospital his mother was under treatment with well-marked tertiary symptoms of "X."

Mr. Spencer Watson observed that late symptoms of hereditary "X" had come under his notice as late as twenty, and even thirty, years of age.

Affections of eye due to inherited "X" are very frequent in young children, such as slight paralysis of the eyelid, squint, nystagmus, arrest of development, astigmatism. All cases of congenital pigmentary inflammation of the retina, and all cases of interstitial keratitis, or ground glass cornea, can only be treated as due to "X."

Dr. Shuttleworth described paralysis due to "X" in child, preceded by dulness of intellect, and followed by imbecility. This is common.

Dr. Menzies describes invalid soldiers he had on ship bringing home from India. Private, aged twenty-three, with pallor, wasting, debility, large ugly ulcers, swelling of joints and ends of bones; emaciated; much disfigured; will probably be a cripple. Others similar, or worse, all transferred to Netley Hospital.

Sanitary Commissioner in India reported: "The Indian army is becoming a forcing-bed of loathsome infection, the objects of which are by no means confined to the army, but must of necessity deeply and widely compromise the

physical well-being of the population both in India and in Britain."

Dr. Arabella Kenealy has attempted to do something for the protection of the women and children; but what support has she had from women? In the *British Medical Journal* for October 12th, 1895, under the heading "A Question of Conscience," she wrote: "I have under my care a family of 'X' itics who have reached maturity. The mother is robust, the father is apparently healthy; the eldest daughter is afflicted with severe congenital heart disease; the second is a neurotic without uterus or ovaries; the third is mentally deficient; the life of the fourth is embittered by the deformity of her limbs, a horrible ozoena, and an unnatural uncouthness; the fifth is fairly healthy; the sixth is a melancholy youth with an enlarged liver and spleen and a distressing asthma; the youngest is a great-headed, knock-kneed boy of weak intellect and vicious moral tendency." Dr. Kenealy justly observes that these children owe their existence to medical science, and she questions whether this reduction of infant mortality was desirable, whether the interference with the manifest beneficent purpose of Nature to prevent the existence of such beings is not a crime against humanity. Why do not women agitators circulate such letters broadcast? This eloquent lady writes: "I do not consider that any onus rests upon the doctor in this matter, nor that the situation bears any relation whatsoever to a 'kill or cure' adjudication. An agency more competent than he decrees that this particular embryo is unfit for survival, and enjoins its expulsion at a period when it is as yet incapable of suffering. Tolerant, with an amazing patience of other physical shortcomings, Nature's action in 'X' is the more noteworthy. She will have none of it. Embryo after embryo—if we allow her—she will abort. And if by our interference or from some other accident the foetus come to term, she curses its birth with sudden old age, shrivelling, withering, and atrophying it out of existence. Her relentlessness against it should convince us that in 'X' as in nothing else there exists a poison most inimical to human health. She makes it repellent to every sense, with its ulcerous mouth, its mutilated nose, its distorted bones, its malodour—the trail of its serpentine eruptions. She makes

it raucous of voice, and defective of articulation, sloughing its palate and searing its tongue. She sets contamination on the lips whereby the infant may infect the nurse who gives him suck and the mother who kisses him."

In the correspondence produced by the letter of Dr. Kenealy a doctor wrote that as a young man he entered into partnership with an old practitioner, and one of his first patients was a handsome young woman who gave birth to a dead child evidently killed by "X." The same thing had happened twice before. What was to be done? The following year she was again pregnant, and asked if nothing could be done to save the child. The young doctor learned from his old partner that the woman had suffered from "X" some years before marriage, but was only treated a few weeks. She was informed that it would be better to let the miscarriage occur rather than risk the diseased child that might be preserved by treatment, as it was not thought that any treatment could make its life anything but a curse. So she had another miscarriage. Then she was put under mercurial treatment, kept up steadily for twelve months, after which she had a son, who was kept under treatment for twelve months. The mother was treated uninterruptedly for three years and had three more perfectly healthy children who received no separate treatment. At the end of many years the doctor again visited the neighbourhood, and found that four better grown, better looking young men and women could hardly be met. The husband never knew anything of the nature of the illness of his wife, or the cause of the death of the first children.

Can it be doubted that a Mothers' Union is needed in every village and every street, or that it is a crime to keep women ignorant and powerless?

Though the present writer has seen cases as bad as any described in this book, he has also seen the children of sufferers from "X" grow up to be handsome women and strong energetic men, only defective in respects never likely to be discovered by the superficial observer. Sometimes he is tempted to agree with Dr. Kenealy in regarding the prevention of miscarriage as a mistake. On one occasion the intelligent respectable mother of several healthy children consulted him in the fourth month of her pregnancy as she

was suffering from very severe symptoms of recent infection by "X." She was requested to tell her husband to call. Husband and wife were most exemplary members of society and of church; but the man had yielded to temptation on his way home from business. They had always had full confidence in each other, and he confessed his fault to his wife when informed of the nature of his disease. He decided to attend the Lock Hospital, while his wife remained under the care of the writer. If left to nature there would have been a dead child prematurely born, but her symptoms became so severe that even for her own sake treatment was imperative. For several months she was covered with large scabs, and would certainly have been regarded as a severe case of small-pox by anyone simply looking at her without knowing anything of the history of the disease. Perseverance in treatment resulted in the birth of a fully developed child, though it had marked signs of "X." Every care was bestowed upon the infant, and in spite of choking nostrils, and bony protuberances on the skull, and general flabby unhealthy condition, he would have passed muster fairly well with other children at two years of age. Extremely bad teeth may be the only inherited weakness noticed if he is still alive. With full knowledge of the cause of her suffering, and of the weakness of her child, the mother declared emphatically that a more modest, upright man, or a better, kinder father could not exist than her husband. The pharisee may say she was a fool for thinking so; but the devil knows the pharisee for his own.

The Health Report for 1906 of the Cape Colony calls attention to the increase of "X"; says there are numerous cases of accidental infection of Europeans by coloured servants, several members of a family being sometimes affected. Babies and children are said to have been infected by kissing, and to have infected their parents. It is stated that the prevalence of "X" in Bechuanaland is appalling. Such is the result of government by organised cant and hypocrisy.

One would naturally expect that the Government would demand the utmost publicity regarding such a horrible malady, and that every case would be published and investigated; but women must be legislators before anything

sensible is done. In France in the present year of 1908 a very instructive case is reported. A doctor found a patient suffering from "X," and told him what was wrong in the presence of his wife, whom he warned of the risk of contact. If the disease had been plague, or cholera, or small-pox, which would not necessarily infect the wife, such warning would have been commended, and all the sanitary authorities set in action. France is governed by men, at least so far as the making of laws is concerned. The patient brought an action against the doctor for violating professional secrecy, and was awarded 500 francs damages and costs. Is it any wonder that doctors do not record the truth about "X"? Instead of being compelled to report every case of venereal disease the law of England holds that it is libellous to tell the truth in this particular matter, though a doctor is fined for not reporting a trivial disease like scarlatina.

Rickets has been called by some continental surgeons an "English" disease, and it is certainly very common in England. Clement Lucas, in the course of an address on the diseases of children, remarked that enlarged spleen and liver associated with rickets may be proved almost invariably due to "X."

"The number of prostitutes under supervision in Vienna is upwards of 25,000, and, according to the statistics of the police doctors, each of these is infected at least three times a year." This infection is not "X," though a considerable number of the cases may be so; but it is an infection which produces much suffering and misery. Do the Moslems in Egypt permit any such abominable plague to exist as is prevalent in this professedly Christian country?

The *British Medical Journal* of September 28th, 1907, states that the prevalence of "X" and other venereal diseases among the natives of the Transvaal has become so great as to constitute a serious menace to the community. The Government last October appointed a Commission to investigate. The Commissioners report that "X" appears to have been first introduced in 1881 by a native returning from the mines at Kimberley, and has spread widely. Primary symptoms are so slight that the natives do not seek advice until the serious constitutional symptoms appear.

Dr. Gordon, of the University of Pennsylvania, recently described a tribe met with in Alaska, and said: "Vice is unknown among them. The men are tall and strong, and the women are particularly graceful." He added: "It is to be hoped for their own sakes that they will die out before the white traders get to them." Are the warriors of South Africa to see their grandchildren reduced by England to moral and physical wreckage, diseased and stunted in body, feeble in mind, filling hospitals and asylums?

Among those who have fallen under the observation of the personal friends of the writer were two unmarried clergymen attending to their duties while under treatment for a disease that is not to be named. What caused the Royal Psalmist to lament day and night, and his friends to stand afar off? Those who intend to deal with these evils must learn the truth. Our forefathers faced the great facts of life honestly; and the quotations given in Johnson's Dictionary to illustrate the meaning of the word pox prove that he knew how apt "X" is to produce fatal effects under the guise of other diseases. "Though brought to their ends by some other apparent disease, yet the pox hath been judged the foundation."

Some travellers, and some innocent spinsters, have written of polyandry as a possible condition of human society. The travellers, strangely enough, seem to have found the woman possessed of several husbands in lands where there are more women than men; but one needs to know what class of women the travellers became acquainted with. A popular French writer describes his visit to the land of the Chrysanthemum, and his readers may form a very low opinion of Japanese morals; but the experience of the French officers would appear in a different light if illustrated by Japanese officers in Paris. Suppose foreign officers were to select French prostitutes to act as their guides through Paris, and to accompany them to special religious ceremonies in the Madeleine and the cathedral of Nôtre Dame, the Parisians would be more inclined to condemn the morality and manners of the foreigners than to discuss the grace of the prostitutes. The excessive politeness of the Japanese caused them to conceal their disgust at the conduct of the Europeans. Those who seek evidence of polyandry will find plenty in

London ; and a visit to the Lock Hospital, or any of the numerous hospitals, will provide abundant evidence of the consequences.

A clever writer, who considers himself a reformer, speaks of the courtesan as a woman whose love is a trade ; he says the price of the virtuous woman is marriage, and the courtesan is a blackleg deserving pity and help, unspeakably sinned against by the satanic tyranny of man. Is it not time women had the control of the press when a man so ignorant of common facts can control reviews ? Men as well as women need to have knowledge before they can be reliable teachers ; and the true character of the courtesan is becoming obscured by the politeness of modern hypocrisy. When a leper holds a cloth before his face and calls out, unclean, it is cruel to drag aside the veil that his disfigurement may be visible to all ; but when he assumes a handsome mask, and poses among the healthy as an attractive personality embracing the simple, it becomes an imperative duty to place him in the pillory.

The Woman Socialist writes : " In each of the great cities of the civilised world there is a city of another kind—a city of ' fallen women '—of outraged sisters ; many of them driven into that life in order to keep body and soul together." This writer also says of men : " There are the ' bad women,' upon whom they exercise their vilest passions, degrading, poisoning, killing thousands of the unhappy creatures every year, and still demanding a fresh army to supply the places of those they have wickedly destroyed."

Surely such writing proves the need of the instruction of good women in the facts of life ? Here we have a serious writer utterly ignorant of facts she might easily learn by inquiring into the history of any of the prostitutes in Piccadilly, or by spending a few days trying to assist the Wesleyan Mission in its rescue work. It is an insult to the honest poor to say that prostitutes are recruited from their ranks ; an insult to every poor girl who cleans a door step, an insult to every poor woman who toils at the wash-tub, an insult to every poor woman who works long hours in the field. There is not a prostitute on the streets of London who has been brought there by poverty. There are many who are the victims of their sexual passions which it

is the fashion to pretend they do not possess; but the vast majority are simply lazy, fond of drink and luxury, and of finery which they cannot easily obtain by honest work. The notion that men can originate the poison of disease is absurd, however mortifying the fact may be to women.

In the present year the proprietor of a hotel in Regent Street was summoned for knowingly permitting the premises to be the habitual resort of persons of ill-repute; and the report states that the scene disclosed night after night was almost incredible in a civilised country; that sixty to one hundred women spent their time at the place in open, flagrant, and shameless solicitation; that they left the place nightly openly soliciting men as they went, and that a considerable amount of force was required to get them out at closing time. It is added that the scene outside was well-known to those familiar to London life. A Woman Socialist might be surprised if she would inquire how much those women spend in an evening, and how much they long to be permitted by men to lead virtuous lives.

A woman may be famous on the stage as La Belle Angelina, model of beauty and grace, displaying the poetry of motion, and she may blast royal dynasties with disease, while herself apparently suffering no impairment of health.

Eve cannot be dethroned from her position as temptress and destroyer; yet she has the satisfaction of knowing that a good woman can wake in man the best feelings of his soul, her mere presence surrounding him in a heavenly atmosphere and her smile being to him the light of life. "By love of her the simplest act is transformed into something sublime; the plainest woman becomes an angel of beauty and grace, and her touch thrills him with unspeakable pleasure, while her frown seems the darkening of the sun and the blight of nature."



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